

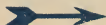
THE
Juvenile Instructor

VOL. 63

FEBRUARY, 1928

NO. 2





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THE JUVENILE INSTRUCTOR, Vol. 63, No. 2

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Mountains of Inspiration

(The Rockies)

At morn, old peaks, peaks of eternity,
I look to your far summits for the light
 Of breaking day
Gaze long, old hills, in marvelling piety,
As down your clean, cool slopes in gold delight
 Spills first bright ray;
Drink deep, soul deep, your snow-capped radiance,
Refreshing as a virgin sip from some
 Mint bordered pool,
Stand reverently spellbound, lone audience,
To coronations that each dawning come—
 Renew your rule;
I've gained, proud spires, a calm philosophy,
Through study of your mighty, mantled crests
 And slowly caught
A virile spark of your wild dignity—
The wholesome glow of you somehow invests
 Each deed and thought;
I've come to greet from this communioneing,
Unwelcome tasks with surer, keener zest,
 I've learned to face
Those trials of life so harsh, so ruining—
Stark tragedy, and strife, and mocking jest
 With nobler grace.

—*Brooks Kairn.*



"PORTRAIT OF A BOY"

By John Singer Sargent

(Engraving by Courtesy of "Children, the Magazine for Parents.")

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Youth's Pleading Cry

By Miss Seventeen

[*Editor's Note:* We offer the following as a typical expression of certain sensitive young souls, who need most of all the sympathetic understanding of fathers and mothers. We have no thought that the conditions described are common to many Latter-day Saint homes. It is thought that good will come from all parents giving consideration to the importance of establishing congenial relations with young people as a result of which a warm spirit of mutual understanding and appreciation will grow—*Associate Editor.*]

What are the real thoughts and feelings of the youth of today? Do they really think of anything deeply? Do the majority of them care about anything other than their own personal pleasures and desires? Are the parents and elder associates of the youth of America setting a good example? Are they truly trying to better conditions and help these young souls to a firmer footing where they will have a chance to make something of themselves and their opportunities? You hear parents complain that their children will not confide in them; that they, the children, seem to live in a world apart from the everyday struggles and realities of life. If so, why? Is it that the children, partaking of the wild carefree spirit of the times disregard all of the teachings of their parents and forge ahead alone, or is it true that parents have neglected some vital point in the training of their children, and that the children, ignorant of something because of this neglect, and swept off their feet by the mad swiftness of things, go on in the

way they do because of no better knowledge?

Do the youth of today—the youth who make up the common hordes of pleasure seekers—the youth who seem blissfully ignorant of traditional conventions—the youth who do not know of the firmly drawn line of right and wrong in regard to moral behavior—do they, the promise of tomorrow, ever think seriously in a self-sacrificing way of what their place in this world is to be? Are they oblivious of what some are earnestly trying to teach? Do they care about or think of vital problems of life seriously?

Read the following, which was taken from a young girl's diary, and then decide for yourself:

"You have sternly taught me to follow the paths of truth and right; you have instilled in my mind ideals, which I shall carry forever; you have taught me to follow a good example, to do as my elders do. But you have broken the strong trust with which I, as a child, bound you, and I see you now, a weary struggling soul, sinking deeper

and deeper into the mire of hopeless agony.

"Why were you not always, in my sight, what you had me to believe you were? I am young, I am ignorant, but I understand life and my own heart well enough to know that you have been deceiving someone all of your life, even though you did not think of it in that way.

"You have shed tears, you have worried and wrung your hands because you could not understand me. You said that I was a deceiver—that I lied, to keep you from knowing the real truth of things, especially things which I have done, and you have taken me aside and tried to make me realize the value of honesty. But I have not deceived as you thought. Why did you not confide in me with a few things, especially what concerned me mostly, and taught me to follow? No, I have not deceived, I have been afraid to tell.

"You have shed tears because I have not let you know how I loved you. You have called me ungrateful because I kept to myself, and wouldn't tell you how thankful I was to you. But you didn't show me how. You never told me that you loved me. You never put your arms around me and said how much I meant to you. You never thanked me for the little things I did for you. How could I know how to thank you for the bigger things you did for me? Ungrateful, was I? Disinterested in the rest of you because I didn't "pitch in," as you would say it, and do all in my power to relieve you of the burden you were carrying?

"I know I didn't do as I should have done in that matter, but you don't know how I felt. You don't know how many long nights I have lain awake and thought of you—how many worried tears I have shed because I knew that you had more than you could do, and you don't know how my tired little bones ached all of the time, just because I tried an hour or two a day. You don't know how my back and

stomach pained me; how my head throbbed; how tired my muscles were, and, most of all, how my heart ached and longed for quietude and peace, such as I have never known. I couldn't tell you and ask you to do something for me so that I, in turn, might do something for you, because you scolded me for complaining, and made fun of what you called my foolish childish hope of "playing sick" to get out of helping. And when I would own that a tooth hurt terribly—hurt until I couldn't eat or sleep, you would tell me to wait a few days, because money was so short.

"And so, I have lived my seventeen short years alone, doing what I could, usually, keeping to myself, being morose and sad, and finding all the enjoyment I had from my own hopeless dreaming."

The author of the above is known as a pleasure seeker; one who thinks more of her parties, dances and boy friends than anything else—unless it is clothes. Her parents are what are generally known as typical Latter-day Saints, working in the church and trying their best to keep their children in the straight and narrow way. Wherein have they failed? Or is it just this girl's cynical way of expressing it?

Even if the latter statement were correct, partially at least, would it not be only fair-minded to think that behind it all there was a cause, that perhaps those parents were to blame, even though unconsciously? And is it these parents alone who have failed to some extent? If one girl who seemed to take all things lightly and laughed away unpleasant suggestions of her behavior with a carefree laugh of youth, thought deeply of the conditions and wondered why she was disappointed, do not others wonder, too, even though it be more vaguely?

Parents, you are trying to do your best, and perhaps you cannot see that you are to blame at all; but the youth of today can see farther than the youth of yesterday, because of the more fre-

quent and intimate contact with worldly life. Perhaps most of the time their far-seeing eyes are dimmed by the glamour of present pleasure seeking opportunities, and they forget. But you, too, parents, have you not partaken to some degree of the spirit of the times? Do you not at times make remarks which have no significance to you as soon as your passing dejected mood is gone, but which may mean the forming of fixed ideas in those over whom you have charge?

Oh, youth does wonder! Youth does suffer! Youth is conscious of these things! I know, because I am youth! All through childhood days we are unconsciously forming ideals and

aims; taking the good from your lives and dreaming of being just that. But ah, the sad awakening when we find that you, too, are struggling souls with most of your dreams and ambitions unrealized!

"I am young, I am ignorant," and I cannot fully understand the things I am sensing, but I *know* that the worldly spirit and its glamour are not elevating. I, representing youth, receive more taunts and condemnations than helpful uplifting advice, and I cry out to you in behalf of the youth of Zion, the youth of the nation, to help us to understand and live our lives the best way possible.

Overcoming Evil With Good

By *Annie G. Lauritsen*

As I was walking out today amid the fields and gardens I noticed some patches in the alfalfa where the Russian thistle had overcome, for a time, the alfalfa, which for several years had been left uncultivated and so the roots had dwindled away and almost perished.

Then the thistles sprang up like magic and were rapidly overcoming the weakened roots and stems of the alfalfa. Then the alfalfa was cultivated and irrigated and the roots drinking in vast quantities of moisture grew strong—so strong that they actually began to send roots all through amid the thistle, which had very short roots. Now the alfalfa has actually overcome the dread Russian thistle.

So it is with our faith in Jesus Christ. If we allow it to lie dormant the weeds of sin grow up in the gardens of our thoughts and almost overcome, and sometimes do actually overcome, the roots of good. Yet, if we continually cut down the weeds of sin and cultivate the seed thoughts of faith in Christ, then will we ultimately become so strong rooted in our faith that the weeds of sin can be easily uprooted and we will go on to perfection.

Therefore fail not to drink deep of the moisture from the fountain of faith.—*Annie G. Lauritsen*.

TRUE PIONEER STORIES

By Harold H. Jenson

Mary Elizabeth Platt Brown

Nearly everyone has heard the story of how Maude Adams made her stage debut by being carried on the stage of the Salt Lake Theatre as a baby, but Mrs. Mary Elizabeth Platte Brown, an 83 year old pioneer actress, still living, says it was she who carried her on. Mrs. Brown, who was then known as "Lizzie Platt," is a very interesting character and lives with her daughter, Mrs. S. R. Lambourne, at 325 South 7th East Street, Salt Lake City.

The writer has long promised her son, Campbell M. Brown, Assistant Treasurer of the Salt Lake Theatre, who followed in his mother's footsteps, inheriting a love for the playhouse, that he would interview the aged actress. Opportunity at last came and the visit was a pleasant one. But let Mrs. Brown, who is very versatile, tell her own story.

"I don't remember the date of my birth, as my mother died when I was a babe in arms. My father, Francis Platt, brought me to Utah, crossing the plains. He used to have to carry me back and forth with him to work, until he re-married. As a girl I started work in a millinery shop. My companions urged me to go to the Salt Lake Theatre with them. I did so, and John T. Caine, seeing our interest in dramatics, came up to me and said, 'I want you to come to rehearsal.'

"'I can't,' I replied, 'I must work.'

"'What do you make?' he asked.

"'A dollar a week,' I replied.

"'I will give you nine, if you will work at the theatre.'

"This looked like a fortune and that is the way I started. My schooling

was limited and for years I could not read or write. I only went to the third grade in an old school in the 14th ward. Reading came natural, however, and soon the professor, who called us by numbers, as he couldn't remember our names, said: 'I want 133 to read, so all can hear.' It was my hobby and I loved it.

"Soon I was playing child parts with the old Salt Lake Dramatic Club. Our leads, like Julia Dean Haynes, came from the east, but Phil Margetts and others, including Duncan M. Mc-



Left to right: Mrs. Mary Elizabeth Platt Brown, Mrs. Hutchinson of San Francisco, and Mrs. Isabelle Kenner of Salt Lake, three pioneer actresses who appeared in early theatrical production at the historic Salt Lake Theatre.

Allister, who is the only one of the old company alive today, played support. Many a time we had but two days to rehearse a play. We played new productions every two nights. I well recall one incident when the young man was supposed to propose to me. He got stage fright and went off leaving me. There were some flowers, so I made out as though he had sent them and said, 'My he's bashful, I wonder what he wanted to say.' Phil Margetts popped his head out, cracked a witty joke, and saved the play.

"I have played in every kind of production. In Shakespearean plays, played everything from the witch to prince in *Macbeth* and *Hamlet's* ghost.

"President Brigham Young was very careful of the girls in the company. He loved the theatre, but would never let us be out alone at night. He used to send his carriage for us, and often waited with Amelia, his wife, and take us home.

"We went to Ogden to play. Mrs. Bowring was our chaperone. My! how carefully we were guarded! Some young railway men, one of whom later became my husband, wanted to meet us. They took a Mr. Harris, our announcer, out to supper and then came to Woodmansee Hall and asked to be introduced. He said, 'I can't, it would be worth my job.' However, C. M. Brown did not give up, and found out where we were staying. When father and mother came up he arranged some way to get an introduction. He asked if he might write. I said, 'Yes,' never thinking he would, but he did; and a year or so later we married, although he was not at that time a member of the Church. After my marriage I appeared seldom on the stage, as my husband objected, thinking people would think I had to work for a living. However, after my two boys were born I appeared in 'Our American Cousin' and in benefits. I loved the stage and even now if my sight

would allow would like to go back to it."

"I well remember Brigham Young's chair and his family, who occupied what is now the dress circle of the Salt Lake Theatre. Those who were not members of the Church sat upstairs. We used to get paid in tithing orders, and they were used for admission, and I have heard of people paying for admission with vegetables and farm products.

"I carried Maude Adams across the stage when in a play we had to have a baby. Her mother, Annie Kiskadden, said, 'Why not use Maude,' and she was borne to the stage, never making a whimper.

"I also remember a theatre, which served even before Social Hall and the Salt Lake. Harry Bowring had a big house on Third or Fourth West and one big room was fixed up with a stage. I played one benefit performance there.

"Every actress is proud of her scrapbook, and let me end this story by telling what others thought of my work. Here is the late Charles W. Penrose's review of our play, when he was working for the *Deseret News* as a young man: "Miss Platt appeared to greater advantage than ever and fairly bore off the palm; her performance was full of humor and yet perfectly natural."

The writer cannot close without mentioning a reunion that recently took place when Mrs. Hutchinson, who appeared in production at the Salt Lake Theatre, at last found her long lost friend, Mrs. Brown, whom she had not met for years. Mrs. (Dr.) R. J. Alexander entertained for them, taking also Mrs. Isabelle Kenner, another early day actress, whose story will appear later in the *Juvenile*. The three are shown posed at the Mormon Battalion Monument. They talked over old times and lived again the yesterdays of early theatrical life in Utah.



A Winter Bouquet

By Elizabeth Cannon Porter

Pasadena, the crown city of Southern California, "Said it with Flowers," on New Year's Day, under a June-warm sun. The garland of the parade extended for five miles. All the cities of the foothills and the coast sent a posy for it.

The most widely-cheered float along the line of march amid the throng of half a million people, was the one which bore the legend "Utah." Huckleberry and sage vied with the more delicate flowers: the canopy of white carnations of the covered wagon. The body of the latter was of marigolds, its wheels of pink and white sweet peas. The live oxen that pulled it stood in heather. There were pioneers of '47, frontiersmen, and Indians in full feather regalia. These were grouped around a bedizened wigwam. The display was the entry of the Western Auto Supply, and was called "Blazing the Trail Westward."

The other two entries that vied with this in interest was the immense Chinese Dragon of Glendale, covered with iridescent scales of multi-colored

blossoms and which spouted incense from it smoking nostrils, and the girl's high school band. The feminine musicians were clad in modern versions of East Indian costumes.

Although announced as a pageant of the "States and Nations," only two other states besides California were depicted: "Springtime in New York," and New Jersey with "Washington Crossing the Delaware."

The nations were colorfully displayed: Spanish troubadours; Italian gondoliers; Russian Cossacks; English fox-hunters; Dutch children; Japanese gardeners; Gypsy queens;



Scotch Highlanders; East Indian odalisques; American Indian chiefs; Arabian shieks; Egyptian bargemen.

"Other worlds" were shown with a view of Mt. Wilson, a flower telescope and a crystal globe.

Beverly Hills, the aristocratic residential town, won the grand sweepstakes with its "Kingdom of Paradise." Its radiant rays in the form of an im-

fountains, windmills, chariots, shields, stars, flags, panthers, peacocks and camels, all made of fresh flowers.

Notable among the thirty bands that



mense fan, were of changing-colored sweet-peas.

California gold, sunshine, grain oranges, and avocados and peaches were sufficiently elucidated.

Three airplanes, including a replica of the gallant young Lindberg's historic "Spirit of St. Louis," were wrought in roses. Other models were of thrones, steamboats, villas, galleys,



discoursed sweet music along the way, were the fife and drum corps of the Civil war veterans, the World war men in their trench helmets, and the Scotch bag-pipers in picturesque kilts.

Perhaps the greatest tribute to the climate is paid in the fact that such an array of lilies of the valley, delphinium, carnations, Chinese lilies, heather, roses, and poinsettias can be gathered together in mid-winter.

A faint echo of the "League of Nations," was a white cannon circled with doves of peace, and a green cross pleading for the preservation of the trees!

Freely Received—Freely Given

We do not say to the Presbyterians, to the Methodists, to the Baptists, to the Catholics and the others who in their lives are striving to live the teachings of their churches—we do not say to them: You must give up all that you have been taught; you must turn away from the truth that has been deposited with you in order that you may come into the Church of Jesus Christ. We say to them: Keep all that you possess; keep all the virtues; keep all the truth; keep all the goodness that has ever come into your lives, and then permit us to share with you the additional light that our Heavenly Father in His tender mercy has bestowed upon the children of men in our day. That is our mission to our Father's children. It is a mission of peace, of good will towards all men.

—George Albert Smith.



Echoing Tones of the Alpenhorn

By Harold L. Snow

"And sounds he his alp-horn; its music
is borne
Away down the vallis on wings of the
morn;
He feels such accord with nature
around,
It seems in the alps alone gladness is
found."

The alarm signal of olden days in the mountainous regions of Switzerland used to be given by a blast of the alpenhorn. This was the call to battle which echoed through the mountains and valleys for distances of many miles. The immense alpenhorn is now used in the remoter mountain valleys of peaceful Switzerland for the purpose of calling cattle together and in some of the higher alps where no church bells can be heard it often serves for proclaiming the vesper hour.

Although it is no longer used as formerly, the alpenhorn today may be heard frequently in many of the mountain districts. It has but a small compass of notes but when these are caught up and echoed back and forth by the rocky hills, the effect is very striking.

As soon as the sun has set the

"Senn" raises his horn and with it he makes the mountainside resound with the first few notes of the psalm "Praise ye the Lord." The sound is repeated as echoes from the nearby mountains. The melodious echoes repeated far and near, are the signal for all within hearing to uncover their heads and say their evening prayer. After this is done the cattle are gathered together for the night and herdsmen retire to their rest.

The alpenhorn used by the mountaineers of Switzerland is a long powerful horn, curving up and widening toward its extremity. It is usually from three to eight feet in length, and is most often made of strips of birchwood soaked in water until they have become quite pliable. They are then wound into a tube of conical form. The horn has a mouthpiece carved out of a block of hard wood. The body of the horn is neatly covered with bark and the shape of the instrument varies according to locality.

The alpenhorn has no lateral openings and therefore gives the pure natural harmonic series of the open pipe. The harmonics are more easily

obtained by reason of the small diameter of the bore in relation to the length. The quality of the tone is modified by the material used in the construction of the instrument and by the smallness of the bore in relation to its length. In modern orchestras the alpenhorn is represented by the oboe, bassoon or the English horn.

The melody usually played on this instrument is called the "Ranz des Vaches," meaning the lowing of the cows. This is the term applied to certain simple native melodies which are usually sung by the herdsmen of Switzerland, and played by them on the alpenhorn while driving their herds to and from the pastures. It must be remembered that many of the instruments are but three to four feet in length, and are easily carried by the peasant. A peculiarity of this music is that it is seldom in tune, owing to the presence in the alpenhorn of the

eleventh overtone (a note between f2 and f2 sharp). Its principal characteristics are rising and falling broken chords, repetitions, and when sung the use of the yodel. The "Ranz des Vaches" of Switzerland are ruder in their character than the mountain melodies of Tyrol, with which they sometimes are confused.

The "Ranz des Vaches," traditional melody of the alpenhorn, has been immortalized by Beethoven in the finale of the Pastoral Symphony, where the music is generally rendered by a "cor anglais." Rossini introduced the melody into his opera "William Tell." Wagner, in the third act of "Tristan and Isolde," was not entirely satisfied with the tone quality of the "cor anglais" for representing the natural pipe of the peasant. Having his mind on the timbre of the alpenhorn, he had a wooden horn made for him with one valve only and a pear-shaped bell.

Washington the Citizen

Washington, who took the field to suppress the first Whisky Rebellion, would today gird on his sword, if needed, against the liquor outlaws who are flouting our Constitution.

The first millionaire on this continent and the richest citizen of his time, Washington, did not believe that wealth or position gave any man the right to violate the law of the land. He warned the nation, in his farewell address, that the Constitution is sacredly obligatory upon all. The duty of every individual to obey it, he declared, was involved in the very idea of the power and right of the people to establish a government.

Washington's genius as a soldier and statesman would have made him first in war and first in peace, but only his good citizenship and obedience to the will of the majority made him first in the hearts of his countrymen.

The lawless and anarchistic tendencies of those who buy or sell liquor are rebuked by this man who preferred to sacrifice ease, wealth and a possible throne to establish a government where the voice of the people might prevail. The scoffaw would dissolve the pearl of constitutional government in a glass of moonshine. Washington offered the chalice of his blood at the altar of that same Constitution, and remains first in the hearts of his countrymen, while the scofflaws slink in the shadows with Benedict Arnold.—*The American Issue.*

Little Adventures in Courtesy

By John F. Cowan

One may not realize until he has travelled abroad how much those little words, "Please," and "Thank you," have to do with the treatment received from foreigners. They may invoke a more cordial and willing service than even the universally expected tip. And the same is true even here at home.

Some of my travelling companions in Europe, complained of receiving gruff answers when asking direction to places. They charged that certain English were uncivil if not insulting. They failed to realize that their own abruptness, and what appeared to the foreigner as incivility, often was the provocation of the curt answers received. Americans are too prone to ask in the tone of demanding. We get into this habit of speaking so in our home life and to business associates. We find it hard always to remember to preface our requests with, "Pardon me for troubling," or "May I ask you?" Even one who when abroad, tries always to remember to say "Please" may be surprised to realize that he is not sufficiently in the habit of doing so at home. But if, when abroad, one uses those two little words, and the differential tone and manner of asking a favor rather than demanding a right, they work magic in securing service.

An American traveller who thought himself insulted when he had snapped out a sharp question, was told, "You Americans will never learn manners; go ask the policeman." Another fellow countryman complained of having been called a "pig," because he had caught an Englishman's arm abruptly, and stopped him on the street without so much as, "Excuse me, please."

My own experience abroad was one of almost uniform courtesy and kindness, both to myself and to fellow countrymen, who made requests in a

courteous manner. I cannot recall a single London bus conductor who ever took my fare without a "Thank you." One conductor with whom, by coincidence at first, I rode every day, after my second or third trip with him, remembered that I must change at Trafalgar Square, and invariably touched my arm, or nodded to me, and reminded me, "Here you are, sir." Always the "sir."

Time and again when I was directed by a busy conductor, and my troubled look, I suppose, showed that I did not understand, some English passenger who had overhead would speak in an interested tone and say, "I'll tell you where to get off." A friend who had inquired for Oxford Circus, was told by an English woman sitting behind her, "I get off there, so don't worry dear."

In Holland, Belgium, France, one has similar experiences. I found early that "Merci," French for "Thanks," was an open sesame to stranger's hearts. Once I wanted to find a place to get photographs of the Catacombs, Paris, and a Frenchman, whom I made understand what I sought, walked half around a block with me to point out the entrance. Another Frenchman of whom I bought oranges daily, and who spoke a little English, on different occasions left his shop in care of a boy and went to direct me to a barber, a pharmacist, and a tailor. And once, when the latter had closed shop for the noon hour, the orange vendor went to his residence to call him for me.

Of course, usually, a tip was gratefully received, in England, a "tuppence, or trippence," (four or six cents); on the Continent, a franc (two and a half cents at that time); but the unusual service deserved it, and the people are poor compared with us.

It is good to find that human nature is kind, the world over, and there is almost always neighborliness. We Americans need to cultivate more the habit of expressing in kind tones and considerate words, coupled with friendly looks, the good will that we boast we hold for all mankind. Our habit of hurry; of taking short-cuts in conversation and scorning what we consider the "frills" and "foppishness" of speech, makes us sometimes seem boorish to those who have been taught strict adherence to polite forms.

The gist of the matter may be illustrated by a story of two Americans in London, one of whom complained that everyone was rude and unobliging; that they even scowled at him as he passed.

The other insisted that everyone was genial and obliging, and challenged his friend to test it by walking around the block with him and observing.

As they proceeded, the complainer noticed, to his surprise, that those whom they met almost always greeted his companion with a smile, if not with courteous words. He indignantly accused the other, "Why of course, you looked pleasantly at them before you

knew whether they would return your friendly salutation."

"That is just the secret of it," agreed the first, "the treatment we receive from strangers may be only a reflection of the spirit and manner we show to them."

In this sense how true the line:

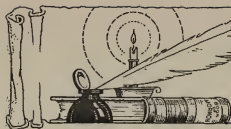
"Smile, and the world smiles with you."

Trying to understand and appreciate foreigners smooths the way. Before we complain of waiters or cabmen, try to understand how difficult it is for them to know just what we have been accustomed to. And this applies at home as well. The keyword of pleasant relations is "Appreciation." These homely lines express the idea:

"A chap deservin' praise of me
I'm bound as much to pay,
As my note of hand I've signed and
sealed
And that falls due today.
A churl who would withhold from you
Appreciation due,
Would steal your watch and rob your
house,
And heave a brick at you."



L. D. S. SUNDAY SCHOOL AT TWO-MILE, NEAR CHARLESTON,
WEST VIRGINIA



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - FEBRUARY, 1928

The Improvement of Sunday School Teaching*

You have heard the challenge of this young man, and you have seen presented, my fellow Sunday School workers, demonstrations which I am

*Remarks by Elder Stephen L. Richards, First Assistant General Superintendent, at the conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, Sunday, October 9, 1927.

sure enlarges your comprehension of the great work of this institution.

Time will not permit, even if it were necessary, for any elaboration of the message which comes to you through these demonstrations. It is sincerely to be hoped that every man and woman who has been called into service by the Deseret Sunday School Union will more fully appreciate their opportunities and responsibilities. The opportunity of the teacher is boundless; the responsibility is tremendous. We are all largely the products of systems of living—our environment. The establishment of customs, fashion and mode plays such a considerable part in the course of our lives that we cannot estimate their influence.

A grave situation confronts us. It calls for great courage; it calls for great faith, and it calls for great industry. The teachers of our Church, happily, are not all selected from the class of professional teachers. They are called from every vocation and avocation of life. We get them from the farm, from the offices, from the stores and the factories. They have not had extensive college training; many of them have had, substantially, no school training at all. They all come to our call, however, with faith, and with a sense of duty and devotion, and I feel to assure this great multitude of teachers, many of whom may have some misgivings as to their own preparation and equipment for their callings, that if they will work and pray, God will bless them and prepare them to meet this challenge. They must live the gospel to teach it. The man who swears cannot adequately teach reverence for the name of God. We cannot mock God and profane His name and love Him. The man who indulges in tobacco cannot ade-

quately teach the sanctity of the human body and the full emphasis that we lay upon purity of life. The man who deceives his neighbor and cheats his friend cannot teach the integrity that a man of God should possess. So that the first requirements that we lay upon those who are to teach the youth of this land and to spread this great message through the Sunday Schools—out into the missions and among the peoples of the world—are that men shall live what they teach and be what they profess to be.

Knowledge is power. It is power in every line of endeavor. The man of knowledge today wins the acclaim of men. He makes fortune and reputation. Knowledge is more powerful in God's work than in any other line of endeavor. The missionary who is equipped with a knowledge of God's dealing with men, who understands the fundamental truths of the Gospel of Christ, has remarkable power. His testimony is also a source of power. The power that comes from a knowledge of the Gospel is not an arrogant power; it is a humble power. It is a power such as Christ himself exercised, when in simplicity, he gave the great principles of life to the human race.

We teachers are charged with the responsibility of giving a knowledge of God's dealing with man to the children of the Church. It requires work and preparation to properly present these truths. It requires prayerful study. I am not one who believes that it is necessary to have genius in order to be a great teacher. My observation is that the greater part of all genius is in the capacity for sustained intelligent labor.

I remember once hearing the story of the railroad king, Edward H. Harriman. You know to what heights he arose in the world of capital and industry. It was during his administration that a railroad was built across the northern part of the Great Salt Lake, called the Lucin Cut Off. Many of

you have been on it. That thirty-six miles of road was constructed by dumping, literally, millions of tons of rock into the lake, which completed about half of the distance, and then building a bridge for eighteen miles, for the other half. It is reported that when the railroad was thought to have been completed and the road-bed satisfactorily laid, the engineers caused a locomotive to go out upon the road—a certain point, the track sank and the engine toppled over on its side and rolled into the lake. The engineers were greatly discouraged. They consulted and formulated a long telegram, bed in order to test it. When it reached which they dispatched to Mr. Harriman in New York City, and then awaited his reply. It is said that his reply came in three words: "Dump More Rock." That is all he had to say. It was illustrative of his persistence, of his capacity for sustained labor.

It is that same kind of capacity that will make a good teacher out of anyone who works and prays and the final requirement that we make of all our teachers is that they shall love God and His children and give of themselves liberally, that they may bring to the boys and girls of the Church and all within this great organization of Sunday Schools, the real spirit of service which, is the true spirit of the Master Himself. So, men and women, I call upon you, not only in behalf of those who are unfortunate, of our dark-skinned brethren, of those who are somewhat handicapped in the faculties of life, but in the name of all the children of Israel, to give yourselves, your lives, your best endeavors, to the teaching of the gospel and the cultivation of a great faith and testimony that shall keep them safe in this world of sin and error.

God bless you that you may have the courage and faith, the industry and devotion, and the love to accomplish this great mission, I pray, in the name of Jesus Christ. Amen.



INFLUENCE OF THE TEMPLES

If I were asked for an opinion as to which of the events during the year 1927 I consider the most important, I would say, without hesitation, the dedication of the Temple at Mesa, Arizona, Oct. 23 and subsequent days. That event was hardly noticed by the majority of the readers of the daily chronicles, but sometime its importance will be recognized.

Let us remember that the sacred structures in the Mosaic dispensation, first the Tabernacle in the wilderness, and then the Temple in Jerusalem, stand forth in the annals of the world as an index to the history of the Hebrew nation itself. When the temple service, was maintained in its solemnity, the people prospered and prevailed over the adversary, but when the temple service was neglected, the enemies overran the country, and when the temple fell the people were scattered.

Nor is this difficult to understand. Our Lord says his Father's house is a house of prayer (Matt. 21:13; Mark 11:17; Isaiah 56:7). In it the supplications of the Saints ascend daily like incense offered before the throne of God (Rev. 5:8; 8:3, 4). The Lord always hears and answers prayers, but the prayers in the holy temple, His house, are, for some reason more especially the objects of His fatherly attention. This is clear from the dedicatory prayer which King Solomon offered up on the completion of his temple. Not less than ten times did he on that occasion plead with the Lord of Glory to answer the prayers that should be offered up in that house, or with the

eyes of the petitioner turned toward it, or even toward the city or country in which the temple had been reared. "That thine eyes may be open towards this house night and day," he said, "hearken to the prayer which thy servant shall make toward this place"; if a man trespass; if the people are smitten; if there is no rain, if there be famine or pestilence, and the people confess their sins and repent and pray "toward this house," then hear and forgive; and if the Lord send the people out of the country to war, or if they are scattered and they pray toward the land which thou gavest their fathers, "then hear thou their prayer." (I Kings 8:22-53.)

The house of God, then, is a special house of prayer; that is the secret of its influence in the history of the people of God and the entire world. That is why every temple is a strong fortress in the line of defense against the hosts of adversary of the Son of God. The temple in Arizona is another such fortress, and therefore I look upon its dedication as an event of the first importance in the year 1927.

SECRETARY KELLOG'S PROPOSITION

Next in importance to this event I place the invitation which Secretary Kellog, before the end of the year, sent to the French foreign minister, M. Briand, and through him to France, to join the United States in a world-wide movement to get all nations committed to an anti-war declaration. It may not be possible to materialize this tremendous plan immediately. On this side of the Atlantic, we realize that the

government cannot by treaty abrogate the constitutional prerogative of Congress to make war. On the other side of the water, the question has been raised whether a country can sign a treaty that might prevent it from fulfilling its obligations as a member of the League of Nations. And between these two barriers the progress has met with difficulties. But no matter! The ideal embodied first in the plan of M. Briand as regards the United States and France alone, and then in the proposition of Mr. Kellogg, extended to include all nations, is true, and truth abides forever. It cannot perish. Be it expressed in a beautiful painting, a sculpture, or architecture, or poetry, or even in a matter-of-fact document of state, it remains and rises again, even if the forms in which it was embodied are no more. It lives forever. If the proposition comes before Congress, it has a fair chance of a sympathetic hearing, for Senator Borah, chairman of the senate foreign relations committee, has already, Dec. 23, 1927, assured M. Briand of his endorsement of some similar proposition.

WAR MUST BE OUTLAWED

In the last instance that idea must be made the central point of international relations, and law and courts must take the place of the moral chaos known as "war," unless our civilization is to perish.

Rear Admiral Fiske, according to an Associated Press dispatch dated Dec. 11, is quoted as having said that if the airship ZR-3 had come on a mission of destruction, could have done a billion dollars' worth of damage in an hour and that it would be possible for a fleet of similar craft to fly over New York from almost any part of the world and do to that city what other enemies have done to Babylon and Carthage and Ninevah and Rome. Poison gas on radio-guided airplanes,

with entire safety to the attacking force, could turn any city in the world into a shambles over night.

And yet, this airship is only a harmless baby, compared with newer engines of destruction. There is, even now, as reported, a ship under construction in London, of immense dimensions. Its gondola is really a four-story hotel, with all modern elegance, with sleeping rooms for 100 passengers, and dining room, besides cabins for navigators and the crew. Its engines will drive it through the air with a force corresponding to 4,200 horsepower. It can make a voyage of 4,500 miles without landing, and its speed will be from 60 to 70 miles an hour.

Now, imagine such a fleet with death-bearing equipment, bombs, gas, disease germs, etc. There is no defense against the war machines of the future. Only retaliation, and then war is not a fair conflict, only murder! The escape is in outlawing war and substituting international law and an international supreme court.

GOD'S PLAN

That is what the great Old Testament prophet, Isaiah, and after him every prophet of God to the present day, have predicted for the salvation of the world in the last days. Isaiah, 2,800 year ago, said the law shall go forth out of Zion; that is, as we believe, from this country, and more especially from Independence, Jackson Co., Mo.; "and the word of the Lord from Jerusalem," which the prophet explains as a divine judicial function, when he said that God "shall judge among the nations and rebuke many people."

According to the prophet quoted, we may look for two great world centers of government. The legislative authority will be vested, principally, in His people in Zion, and the judiciary, principally, in his people in Jerusalem. And then, "they shall never war no

more." (Isaiah 2:2-4). This is God's plan. There is no other.

THE SURRENDER OF ATHEISM

Some very strange things have happened in Russia lately. Trotzsky was dethroned, recently, and the Russian delegate at Geneva disarmament conference of the League of Nations proposed complete disarmament of the entire world.

These surprises have been followed by another. The leading dictator in the soviet government, Joseph C. Stalin, has published a statement to the effect that his government acknowledges its mistake in arraying itself against religion, and that it desires peace with the church—the Russian church. He says, in part: "All efforts to combat the religious views of the masses have proved disastrous to those who have made the attempt." Lurin, Trotzsky, Sinoviev, Radek and others freely proclaimed: "Our propaganda necessarily embraces atheistic propaganda, as well. Stalin declares this position to be stupid and disastrous, wherefore he says: "Soviet Russia has no desire to interfere with people in their faith, no matter what God they worship, or in what manner

they may express their faith." If this is sincerely the opinion of the new government of the soviet republics, we may look for the coming of a day of perfect religious liberty there and the possibility of the proclamation of the gospel to the people in that vast country. There must be many of the blood of Israel in that north country, which should be reached with the latter-day message.

The year that is past has been one of disastrous floods in many parts of the world, including our own country, where the Mississippi on April 19, broke through the levee at St. John's Bayou, Mo., and continued to overflow all through its course, until many million dollars worth of property had been destroyed and some people perished. Earthquakes, too, have occurred in divers places.

Such occurrences are a testimony to us, that Joseph Smith was the prophet of the Lord, and if this testimony strengthens within us the determination to keep the commandments of God, to proclaim His plan of salvation among our fellowmen, and prepare ourselves for the day of the coming of the King of Glory, then all will be well, whatever the immediate future may bring.

Family Prayer

By Ida Hansen Steed

Will parents be forgiven now or "then,"
If they neglect to teach their children when,
And how to pray?

If people only knew the joy it brought,
To see the little children they have taught
Kneel down and pray,

Just askin' God for power to be good,
To do good deeds as little children should,
And then to pray,

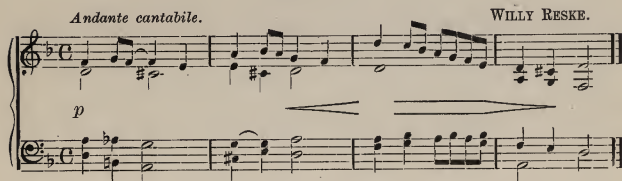
They would gather morn and eve around the hearth,
They would know that heavenly joys are here on earth
When parents teach their children how to pray.



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude



SACRAMENT GEM FOR APRIL, 1928

Again we meet around the board,
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Postlude



CONCERT RECITATION FOR APRIL, 1928

(Repeat the Fifth Article of Faith)

We believe that a man must be called of God, by prophecy and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

Prayer Meeting

In the new Sunday School plan little has been said about the Sunday morning Officers and Teachers' Prayer Meeting, but many inquiries have been made concerning it by Sunday School Superintendents.

As a specific time for our Sunday School work has been allotted to us, namely from 10 a. m. to noon, and many Stakes have taken the hours from 9 a. m. to 10 a. m. for Teacher Training classes, there seems in many cases to be no time allowed for the Teachers' Prayer Meeting. Therefore, after due consideration, the General Board has decided to leave the matter of holding the prayer meeting optional with Stake Superintendencies and Boards. Where Teacher Training classes are held up to 9:50 a. m., it is suggested that the closing prayer be utilized for the Sunday School teachers' petition for the success of their work as well as a benediction for the Teacher Training class. Where sufficient time is available and stakes decide to hold prayer meeting, it is suggested that the meeting be called at 9:45 a. m. for ten minutes, as the teachers should be in their places in Sunday School by 9:55 a. m. to greet their pupils.

Where it is impossible to hold the prayer meeting, it is recommended that teachers individually go to their secret chambers at home and pray for their own success in teaching and in reaching the hearts of the pupils. Twenty-five thousand prayers thus offered each Sunday morning for the children, the teachers and the success of the Sunday School, will avail much.

If it is desired to give any special instructions to the teachers a meeting may be called for a brief period at the close of the school.

Pupils' Folder for "Sunday School Lessons"

The Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, is prepared to send to Sunday Schools an excellent tough paper folder in which pupils can preserve the copies of "Sunday School Lessons" which they receive. The folder is equipped with brass paper fasteners and a binding arrangement which makes secure every sheet inserted.

Two grades are available. One is a high grade of cover paper, gray in color, very durable, which may be obtained for 15 cents each or two for 25 cents. The other is a buff colored, folder, tough and durable, which sells for 5 cents each, or 50 cents a dozen. These are the cash prices.

Every pupil should be urged to preserve his "Lessons."

The "Lesson" sheets delivered to the Sunday Schools will not be punched to fit this or any other folder. The brass paper fasteners with which these folders are equipped will pierce the paper easily and neatly as each "Lesson" is inserted. Other types of folders may be preferred by many people and since the punching for loose-leaf folders is not standard, it is doubtful that the style of punching which may be adopted for the "Lessons" before delivery would fit the various styles and arrangements of loose-leaf binders which individuals may prefer to use.

Who Should Pay for "Sunday School Lessons"

The person who is to use them.

For two reasons it is urgently recommended that Sunday Schools do not appropriate from general funds the money to pay for subscriptions to "Sunday School Lessons," and then distribute the "Lesson" free to the pupils.

First: If the pupil does not himself pay, he will have no more interest in the "Lesson" given him each Sunday than he would have in a common hand bill and he will treat it accordingly. It will be thrown by the wayside.

But if he pays for the "Lessons," he acquires a property interest in it and will treat it with a sense of ownership and possession, preserving and using it accordingly.

Second: The postal regulations under which it is hoped the publication "Sunday School Lessons" can be mailed as second class matter, at a savings in postage necessary to the existence and financial success of the "Lessons," require that the persons to whom the publication is sent be bona fide subscribers, having themselves paid their subscriptions and not receiving the publication free of cost to themselves.

If the Sunday School raises a special fund for the purpose of paying subscriptions of its members, and the members have contributed to this fund with the understanding that it is to be used to purchase subscriptions in bulk for them, the subscriber is a bona fide subscriber and the requirements are complied with.

Some few pupils may not be able to afford to subscribe. In such cases the Sunday School is urged to subscribe for them and see that they receive copies of the "Lessons" each week. Such cases will be few, and being few, will not be contrary to the postal regulations to the extent that the second class mailing privilege cannot be obtained.

Sunday School superintendents are urged to raise subscriptions to "Sunday School Lessons" in such a way that they can conscientiously and with accuracy make affidavit, if necessary, to be filed

with the postal authorities to establish the fact that the subscribers to the "Lessons" are subscribers in good faith and in the strict sense of the word.

Deseret Sunday School Union.

TEACHER-TRAINING; ITS VALUE TO A TEACHER IN ANY OF THE WARD ORGANIZATIONS

Outlined by Heber D. Clark, Principal L. D. S. Seminary, Monroe, Utah

1. Teacher-Training work is a pedagogical necessity.
 - (a) Many teachers of religious subjects in our wards have had little professional training, willing though they may be.
 - (b) Even well trained teachers soon get rusty unless they keep abreast of the times in their chosen line of work.
2. Only by keeping "green leaves" can we continue growing.
 - (a) Static teachers dry up and soon become petrified.
 - (b) Where there is little of new the enthusiasm gets mighty low.
 - (c) A teacher lacking the spirit of youth and enthusiasm is "dead" just as "faith without works is dead."
3. Preparation gives confidence and strength.
 - (a) Students like the sure teacher; the one who knows.
 - (b) Uncertainty has no "grip" for live students.
 - (c) Lack of preparation allows the greatest uncertainty.
 - (d) Mental laziness means moral laziness and poor attendance; it means inattention and poor student readiness to respond.
 - (e) Preparation pays the biggest dividends in satisfaction to both the teacher and the students participating.
4. A commandment to study; conditions that follow.
 - (a) "Seek ye out of the best books words of wisdom, seek learning even by study and also by faith."
 - (b) "The Glory of God is Intelligence."
 - (c) "Mankind cannot be saved in ignorance."
 - (d) "If one man, by his diligence, gains more knowledge than another in this life, he will be just that much ahead in the world to come."
 - (e) "The idler shall not eat the bread nor wear the apparel of the laborer." Part of the bread by which we live is "the bread of life."
5. Be a lifter in the community.
 - (a) Someone has said that every one of us is either a lifter or a leaner. Which should L. D. S. teachers be?
 - (b) We can either contribute or absorb; frequently both.
 - (c) The more of truth one gives the more he has left.
 - (d) Since some people do not do their full share in community work, some others must do more than their share or the work is sure to suffer.
6. The true spirit of a teacher is one of progression.
 - (a) This is a fundamental doctrine in our religion.
 - (b) Information well organized through careful and thoughtful study is a necessary equipment of every successful teacher.
 - (c) The latest scientific thought should be had by the teacher.
 - (d) Acquaintance with the best developments in the field of psychology and its application in teaching should be had.
7. Instructors in religion need a religious background pedagogically.
 - (a) The Teacher-Training class is the ward laboratory on teaching.
 - (b) Its atmosphere is suited to all religious teaching.
 - (c) Its technique has been furnished by the best minds now concerned with better teaching methods.
 - (d) It harmonizes thought and procedure among its members.
 - (e) It results in a wholesome development of the best viewpoints.
 - (f) It is a great time-saver to all who participate.
 - (g) It is a great teacher-socializer.
 - (h) It has the deep concern of and is sponsored by our Leaders.
 - (i) It spells "success" for those who will catch its spirit and carry it forward into their work.

SECRETARIES' DEPARTMENT

General Secretary, A. Hamer Reiser

SUNDAY SCHOOL ATTENDANCE AS AFFECTED BY STAKE CONFERENCE

As a general rule all Sunday Schools should be held every Sunday. However, when Stake Conference is held and the place of meeting of the Sunday School is used for the meeting of the Stake Conference, the Sunday School thus displaced may be adjourned for one week. Other Sunday Schools in the stake, however, should be held.

Members of the Gospel Doctrine department of all Sunday Schools in the stake are excused from attendance at Sunday School on the day the stake conference is held, so they may attend the stake conference. When the percentage of attendance at Sunday School is figured for stake conference day, normally it will be found to be very much lower than the average attendance of other Sundays. It is important that this decrease be explained and misunderstanding avoided.

The following method is recommended for arriving at the percentage of attendance at Sunday School on stake conference day: From the total enrollment of the school (which at other times is the basis upon which the percentage of attendance is figured) subtract the enrollment of the Gospel Doctrine department, the members of which have been excused to attend Stake Conference. The result obtained should be used as the basis for figuring the percentage of attendance on that day.

To illustrate: Let us suppose we have a Sunday School the total enrollment of which is 250, including 50 members in the

Gospel Doctrine department. With an attendance of 175 the percentage of attendance is 70%. On the Sunday of Stake Conference the 50 members of the Gospel Doctrine department are excused. From the total enrollment of 250, the 50 are deducted, leaving 200 as the basis upon which to figure the percentage of attendance of other pupils on Conference Sunday. If 140 such pupils attend, the percentage of attendance based upon the special enrollment figure, 200, is 70%.

This method is to be employed only when whole classes are excused to attend Stake Conference. The justification for this method is that it makes possible the removal of the Stake Conference as a factor affecting attendance at Sunday School adversely. By this removing this legitimate reason for non-attendance at Sunday School from among the factors which affect attendance, we can compare the attendance on Conference Sunday with attendance on other Sundays, especially as the attendance on any Sunday may be affected by adverse factors.

In Sunday Schools which are so far removed from the place where the conference is held that members of the Gospel Doctrine department cannot attend the conference, the classes of the department should be held in the Sunday School. In such cases the method described should not be employed.

When the Abstract of Minutes is read involving a Sunday School the members of the Gospel Doctrine department of which have been excused to attend Conference, it is well to explain, as a part of the Abstract, how many members of the school were excused to attend Conference.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

In the January issue of the "Juvenile Instructor," Mission Sunday School Department, the following department courses of study were recommended for classes of children, young people and adults. For April lessons see pages of this issue noted in each case:

For children: Primary Department Course. See page 102.

For young people: Book of Mormon Course. See page 97.

For Adults: New Testament Course. See page 93.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

LESSONS FOR APRIL

Choristers

Notation, continued, based on Lesson V of "Choristers' Manual." This lesson is to be treated by the choristers in their separate departments in the Union meeting. If the stake chorister feels any backwardness in presenting these technical terms he might call in to his assistance a professional musician, but he should be careful that any such person is in accord with our work and will give his opinion in the most helpful and constructive manner possible.

Organists

Basic Principles of Organ Technique—Lesson II, page 11, "Organists' Manual."

The application of the principles of organ technique discussed in this lesson will build a foundation for good organ playing. If the material given cannot be completed in one lesson, do not hesitate to take two lessons for it.

THE SONG PRACTICE

The song practice in Sunday school is one of the great aids in the development of, and a strong safeguard against retrogression in, congregational singing among the Latter-day Saints. It must be admitted by anyone who has kept in touch with the program of Sunday school music in the Church that nothing is or has been contained in the General Board's music program which is intended solely to benefit the Sunday school. As is the case in the projection of everything relative to the Sunday school program, our music features have always been advocated and developed with an eye single to the permanent spiritual growth of the individual and the perfection of worship in the whole Church so far as it lies within the power of music to provide such growth and aid in such an ideal of perfection. Though not desiring to rob music of any of its spontaneity, because this element must be ever present if singing in worship is to be more than mere lip service, we have endeavored to evolve within our workers a conception of its purpose beyond that of its being only perfunctory, and have tried to dignify it in their minds by attributing to it genuine psychological and spiritual power in the development of

character and by projecting lessons intended to make its purposeful and scientific use general among the music workers of the Church.

There is a two-fold possibility within the song practice. First, it can and should afford pleasure to the school, this is the least important part; and second, it should result in profit to the members. The former is quite essential if the latter is to be realized: if both possibilities are made realities the practice is successful. No difficulty will be experienced in maintaining the interest of any school in the song practice where profit is enjoyed by pleasurable participation in the exercise.

From the viewpoint of the General Board there exists a two-fold purpose in the song practice; which is additional to the atmosphere of fellowship engendered by a group of persons uniting in what we have come to understand better since the war under the term "community singing" (for want of a better name). During the song practice songs containing truth and inspiration are TAUGHT, not merely sung. This practice of intensive drilling on songs for a period of fifteen minutes each week, which has been followed now for so many years, has had a powerful effect upon the conduct of our people. By using this time for TEACHING, not alone the singing of songs, but their content as well, much has been accomplished in storing the subconsciousness of our people with didactic truth and stimulus to conduct, both so essential to intelligent living. But equally important with this teaching of truth by means of singing is the disposition toward singing in worship and the habit of participation in singing as a part of divine worship. If religion is losing its hold on and its power over men, this loss has come about as much because too much of vicariousness has entered into men's worship, as from any other cause. If you will remember that throughout the year more members of the Church attended Sunday school than any other service, and couple this fact with another, namely, that this larger group give themselves over to a drill and practice in specific and definite songs, fifteen minutes every Sunday (with few exceptions) you will begin to have a vision of the far-reaching effects of the song practice. It requires no prophet to affirm that the result would soon be felt all through the Church if the practice were discon-

tinued for any great period of years. People love to sing, they love to sing most the songs they know best; they learn best the song they are taught. This in a word is the kernel of the importance of the song practice.

If the premise stated above be true, it would seem that there is nothing so important in relation to the song practice, as the song practice itself. Some one has said that the best object for the study of man is man; likewise the best object for the study of the song practice is the song practice. Ways and means might be discussed, theories advanced, and suggestions for improvement furnished. But if these are not given a trial the effort to provide it all has been wasted, and the practice will go forward as before. Believing that no school has approached the vast possibilities of the song practice, and knowing that it is capable of constant thought and study, there are presented herewith some practical suggestions on manner and procedure in this very important exercise.

METHODS OF TEACHING SONGS

There are many ways of teaching a song in parts. One of the most usual is to drill each part by itself while the singers who sing the other three parts remain silent. The disadvantage of this method is that much time is lost by these silent members. It is also exceedingly difficult to maintain order and interest among the children who are not singing. Another method is to drill each part by itself as just explained, but, in addition, to let the singers of the other parts softly sing their parts as well as they can without help from the director. This method has the twofold advantage of keeping all the singers working all the time, thus sustaining their interest, and of saving time in learning the parts.

A more effective method of drill than either of those mentioned above is for the leader to carefully select, beforehand, those rhythmic figures and melodic phrases that are characteristic of the song, and that occur in every part, and learn them first. Such practice will acquaint all the pupils at once with the

principal characteristics of the music, thereby saving time and bringing forward the most interesting bits of the song.

Let it be remembered, however, that no particular method of learning the rhythm and notes of a song will fit every situation. The resourceful chorister will sometimes use one, sometimes another, and often combine two or three methods at the same time. The main thing wanted is quick, definite results.

During the time the technic of the music is being mastered some aspects of interpretation can also be absorbed. Certain accents can be insisted upon from the first, the louder phrases can be sung a little stronger than those that are to be rendered softly, and other general features, such as phrasing, enunciation, etc., can also be worked out in a general way.

But the more subtle shadings, crescendi and diminuendi, tone color and other things that distinguish an artistic conception of a song from a commonplace one must all be very carefully drilled into the inner conscientiousness of the singers. The success the leader will have in these finer particulars will depend on his own innate artistic makeup and his ability to transmit his own feelings to his singers.

The song should first be practiced for 15 minutes in the monthly Union meeting, with all the local teachers seated in parts and provided with a sufficient number of song books so that every singer can conveniently see the music he is singing.

It should then be practiced in the local Sunday schools of the Stake during the following month. If this is done the work of teaching the song in parts to the children will be greatly simplified, because all the teachers of the local Sunday school will already have learned the song in Union meeting, and can consequently be a guide to the children as they are drilled on their parts.

During the last four years much valuable aid has been given and many suggestions made concerning the presentation of songs in parts. It is suggested that choristers review this work, as it has appeared in the *Juvenile*. It will be of great assistance.

LINCOLN'S PHILOSOPHY

I like to see a man proud of the place in which he lives. I like to see a man live in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 13

Subject: Divine Authority.

Text: Abraham (Prophetic.)

Objective: To show the promises the Lord made to Abraham that because of his faithfulness all nations and peoples should be blessed through him: (1) through his direct lineage or blood; (2) through the Priesthood which was promised to his posterity to the latest generations, and that all who receive the Gospel should be called his children; (3) through Christ who came through the lineage of Abraham.

Supplementary References: Gen. 11:27-32, chapters 12-25; 1 Nephi 15:8, and 22:9; Alma 13:15; Heleman 8:18-18; 3 Nephi 20:25-27; D. and C. 84:14, 33-34; 104:4-5; 103:17; 132:30-36; the Book of Abraham.

Suggestions on Preparation and Presentation: It should be shown that Abraham sought for the power of the Priesthood and the blessings of knowledge which accompany Priesthood and that the Lord called him to stand at the head of the people specially appointed to be custodians of Priesthood through the ages that followed. Through the faithfulness of Abraham the promise was given to him that all who became members of the Church of Jesus Christ in all ages should be his seed either by direct descent or adoption.

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

What evidence by revelation have we that we are of the seed of Abraham through Israel?

Second Sunday, April 8, 1928

This is an open Sunday to be used in considering lessons which may have been missed to-date due to this class being excused to attend Stake Conferences.

Third Sunday, April 15, 1928

Lesson 14

Subject: Divine Authority.

Text: Jacob (Israel.)

Objective: To show how the promises of the Lord to Abraham were continued through Isaac and Jacob, that the kingdoms of the earth should be blessed (as shown in lesson 13), and how Jacob was specially blessed to stand at the head of the twelve tribes named after his sons. That because of his faithfulness his name was changed to Israel and these blessings continued through him and his seed forever.

Supplementary References: Genesis, chapters 24-36. (These chapters should be carefully read by the teacher and also by the members of the class.)

Suggestions on Preparation and Presentation: Show that it was through Jacob's integrity that these great blessings upon him and his posterity were continued, and that the rights of Priesthood were conferred upon him because of the promises of the Lord to Abraham and also because of Jacob's faithfulness. Special attention should be given to the blessings of the Lord to Jacob at Beth-el and Peniel because of their far-reaching effects upon his posterity.

Questions for Teachers

(At least one week before the Union Meeting in your Stake at which this lesson will be considered, send your written answers to these questions to the stake board member who supervises the work of your class.)

Consider the question whether Patriarchs have the privilege of blessing as they desire or as the Lord inspires, in connection with the blessing of Isaac upon the head of Jacob.

Fourth Sunday, April 22, 1928

Lesson 15

Subject: Divine Authority.

Text: The Sons of Jacob.

Objective: Giving a brief history of the sons of Jacob and showing how the Lord fulfilled His promises to Abraham, Isaac and Jacob through these sons, some

of whom were not as faithful as were their fathers before them. Showing also that they were punished and humbled for their transgressions and brought to repentance.

Supplementary References: Gen. 29:31-35; 37:13-38; 38:1-26; 42:21-24; 44:14-34; 39:5-7; 49.

Suggestions on Preparation and Presentation: Show why the Lord blessed the sons of Jacob notwithstanding their transgressions and also that the Lord's punishment is a means of purification and reformation and not a matter of hate or revenge for wrongdoing.

Fifth Sunday, April 29, 1928

Lesson 16

Subject: Divine Authority.

Text: Joseph.

Objective: To show through the faithfulness of Joseph, son of Jacob, that he obtained greater blessings than his brothers regarding his posterity: That the Lord took his two sons and made them equal with the sons of Jacob as tribes in

Israel, and that he also received the birth-right and in the Dispensation of the Fullness of Times he is, through Ephraim, holding the Priesthood and the place of leadership among the children of Jacob, or the tribes of Israel.

Supplementary References: Genesis 30:22-25, and chapters 37-50; Deut. 33:13-17; 1 Chr. 5:2; Jer. 31:6-9, 18-20; 2 Nephi chapter 3; Doc. and Cov. 133:26-34.

Suggestions on Preparation and Presentation: Show that the Lord turns the acts of men and nations to His purpose contrary to their desires and intentions when they contemplate evil. Also that righteousness brings the blessings of the Kingdom of God.

Questions for Written Review

Why did the Lord permit Joseph to suffer in servitude in Egypt?

Notes to Teachers: Special attention should be given to the blessing given to Joseph by his father, and its fulfillment. For this purpose the references in the Book of Mormon and Doctrine and Covenants should be carefully considered.



Orient and Occident Photo

Cairo, the largest city in Africa, where East and West mingle and where the centuries meet. In the distance, on the edge of the desert, is the citadel—the fortress of the city—and surrounding it is the famous Alabaster (Mohammed Ali) mosque, built largely from alabaster slabs taken from the sides of the pyramids.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 12. The Scripture.

Text: Sunday School Lessons, No. 12.

Objective: To show how Scripture comes.

Supplementary References: For the whole series of lessons dealing with the Old and New Testaments we suggest reference to the following: Bible Helps in any missionary Bible. Bible Dictionary; Concordance; Maps, Biographies of Bible Characters; Harmony of the Gospels; Analysis of the Books of the Bible; List of Bible Subjects and Principles; Bible Translations; Canon of Scripture; Analysis of the Mosaic Law; Jewish Feasts, Fasts.

There are numerous commentaries of the Bible, any of which may be used. Among them are: Smith's "How We Got Our Bible," Geikie's "Hours With the Bible," Various Lives of Christ.

Suggestions on Preparation and Presentation: Give the class members the foregoing list of references and any others you may have, and suggest that they preserve them with their "Lessons" by discussion with the class in which there is a free and informal participation, show how Scriptures are constituted, and how the volume of them may be expanded.

Questions for Teachers

1. Why is the New Testament not Scripture to the Jews?
2. What disadvantage to them results from their rejecting it?
3. What is Scripture?

Second Sunday, April 8, 1928

Lesson 13. The Completeness of Scripture.

Text: Sunday School Lessons, No. 13.

Objective: To show that God may add Scriptures so long as He has any new light to give to man.

Suggestions on Preparation and Presentation: The teacher should stimulate and guide a free discussion which would result in establishing the folly and the illogical consequence of denying to God the right or power further to reveal His learning and wisdom to man.

Questions for Teachers

1. When will the canon of Scripture be full?
2. What reasons have you for thinking that the Book of Revelations does not forever close the volume of scripture?

Third Sunday, April 15, 1928

Lesson 14. The Test of Scripture.

Text: Sunday School Lessons, No. 14.

Objective: To show that Scriptures cannot be self-contradictory.

Suggestions on Preparation and Presentation: Consider the various times of God's speaking to man, and the varying conditions under which this has been done. Show that His word at one time has not been contradictory of His word at another time, and that anything which purports to be scripture must agree with other scripture.

Questions for Teachers

1. Must one scripture be directly referred to in another to give it authenticity?
2. Must all scriptures be harmonious?

Fourth Sunday, April 22, 1928

Lesson 15. The Old Testament as Scripture.

Text: Sunday School Lesson, No. 15.

Objective: To show how the Old Testament is constituted.

Suggestions on Preparation and Presentation: In Sunday School Lessons, No. 15, will be found reference to statements in the Bible which show that there were other recognized authoritative writings which are not now in that book. Assign these for consideration, so as to show that the Bible does not contain even the fulness of Ancient Scripture; take the Bible in the class (having requested class members to bring theirs) and by examination of the book itself, show that the Old Testament is made up of many books written at different times by different writers.

Fifth Sunday, April 29, 1928

Lesson 16. Translation of the Bible.

Text: Sunday School Lessons, No. 16.

Objective: To show the various translations through which the Bible has come.

Suggestions on Preparation and Presentation: So far as there is anyone in the class who knows more than one language, let demonstration be made by previous assignment of the impossibility of a literal rendition by translation. Show the effect of translating a translation, and the probable consequence to the exact

sense of the original. Apply this to the translations of the Bible.

Questions for Teachers

1. What is the justification for the qualification in our Eighth Article of Faith?
2. In what languages were the Ancient Scriptures written?



LAKE HULEH, PALESTINE

International Newsreel Photo

The land in the vicinity of the lake is inhabited by natives known as Bedouins, and here were the waters of Merom, where many kings opposed to Israel were overcome by Joshua.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 12. Man's Debt to God and to His Fellowmen.

Text: The teaching of Christ Applied, Lesson 12.

Objective: To develop clearly in the minds of youth understanding and appreciation of the fact each individual, whether he so wills or not, is debtor to God and to his fellowmen.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, Chapter 9; Citizenship, Chapters 2-8; Kent, C. F.—The Life and Teachings of Jesus, pages 142-156.

Suggestions on Preparation and Presentation: Assemble all the evidence you can think of to show that man's obligations to God are all for man's own ultimate good, and that in the fulfillment of these obligations he is at the same time filling his obligations to his own highest self and to the highest good of his fellowmen. Question the students so as to lead them to develop this thought; also have the students draw upon their knowledge of the history of civilization for materials that will illustrate the great obligation of each individual to humanity. These materials may be had in compact form in Citizenship, chaps. 2-8 inclusive; this book may be available to some of the students.

Second Sunday, April 8, 1928

Lesson 13. The Nature of Moral and Religious Obligation.

Text: The Teachings of Christ Applied, Lesson 13.

Objective: To develop in the minds of youth a keen sense of his obligation to serve God and fellowmen.

Supplementary Materials: Same as for Lesson 12, and Kent, C. F.—The Life and Teachings of Jesus, pages 167-202.

Suggestions on Preparation and Presentation: Show how obligation is related

to the idea of return service, and how this return service naturally follows as an obligation from the facts developed in Lesson 12. Emphasize the various ways a youth of today may fulfil his obligations to God and to fellowmen. Develop this theme by questions and suggestions to and from the class members. Lead them to see the importance of what, to them may seem to be small things, and to appreciate the very valuable service one may render by careful attention to such details, and conscious fulfilment of what youth too frequently regards as minor and unimportant obligations. This, of course, should not lead to neglect of more comprehensive purposes and obligations. The aim should be to develop such purposes without neglecting the details essential to their realization.

Third Sunday, April 15, 1928

Lesson 14. How Character Develops Through Creative Activity.

Text: The Teachings of Christ Applied, Lesson 14.

Objective: To show the necessity of creative activity as a means both of individual development and of social progress.

Supplementary Materials: Same as Lesson 12 and 13; also Sisson, E. O.—The Essentials of Character; U. S. Bureau Bulletin (1926) No. 7, Character Education; Character Education Supplement to the Utah State Course of Study, 1925.

Suggestions on Preparation and Presentation: Ask the students to distinguish between sins of commission and sins of omission, and to give examples illustrating each type. What kind of a sin is laziness? Develop in the minds of students clear distinction between activities that develop character and activities that demoralize character; activities that are socially valuable, and activities that are anti-social. Have these points illustrated by examples from biographical and historical studies.

Lead youth to see how the creative activity involved in fulfilling his moral obligations, discussed in Lesson 13, is the best and possibly the only means of developing his own character.

Fourth Sunday, April 22, 1928

Lesson 15. Some Conditions of Spiritual Development. A—The Beatitudes.

Text: The Teachings of Christ Applied, Lesson 15.

Objective: To show the importance for character developments of humility, teachableness, desire for a right life, and other virtues commended in the beatitudes.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, Chap. XI; Kent, C. F.—Life and Teachings of Jesus, pages 202-216.

Suggestions on Preparation and Presentation: Be careful to develop clearly the fact that the virtues referred to in the beatitudes are very important qualities of character, and essential to the development of spiritual strength; this is especially so in case of meekness or humility. This virtue was pre-eminent in the character of Jesus, of Moses, and of all really great leaders of mankind. Its opposite, conceit, is a sign of defective character. Humility or meekness is not at all to be identified with what modern psychologists call the "inferiority complex." One having such a "complex" is unfit for leadership, whereas, humility is one of the essential conditions of effective leadership. It is not at all opposed to a true estimate of one's abilities and a keen sense of ones high calling and responsibilities. It is opposed to the unteachable, "know it all" spirit, a spirit that indicates arrested development.

Fifth Sunday, April 29, 1928

Lesson 16. Some Conditions of Spiritual Development. (Continued.)

B—Consecration to the Ideal.

Text: The Teachings of Christ Applied, Lesson 16.

to an ideal and loyalty to a great cause are essential to spiritual development.

Supplementary Materials: Bennion, Milton—Moral Teachings of the New Testament, Chap. VII; Kent, C. F.—The Life and Teachings of Jesus, pages 156-167; Royce, Josiah—The Philosophy of Loyalty.

Suggestions on Preparation and Presentation: Study with great care the full meaning of the paradox quoted from Mark VIII: 35, and see that the class members get this meaning. Show how it is opposed to the doctrine of "enlightened self-interest," so-called. It is not uncommon to find among youth sincere advocates of this doctrine. Such youths have to be led by reason and kindly methods to see the inadequacy of the doctrine, and the superior moral value of the thought of Jesus—that one should forget self in the service of God and fellowmen. One of the most effective ways of doing this is by analysis of the characters of the great moral leaders of mankind, and also by considering the logical consequence of the practice of the doctrine of self-interest—enlightened or otherwise.

Clean

She washed the dishes, swept the floor,
Then tidied up the place
Till everything was spick and span,
And then she washed her face

And combed her hair and brushed her teeth
As all good children should,
But there was something else to do
Before she could feel good.

So down she went upon her knees
To say a little grace,
To ask the Lord to cleanse her heart
As she had cleansed her face.

—Christie Lund.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 12. The Beginning of Priesthood.

The history of the Priesthood is a great subject. No attempt should be made to even briefly cover it in this lesson. But the fact, the importance, and the necessity of the Priesthood should be emphasized. We have used the expression, "The Beginning of the Priesthood." Reference to the scripture citations will call attention to the fact that Priesthood is without beginning or end. We mean the beginning of Priesthood in the sense that we have spoken of the beginning of Gospel fundamentals and other things which as far as history is concerned had their beginning in this world, but which, we understand through revelation, were planned and in a sense operative, before the world began. Through the Gospel plan, man's spiritual growth and development are assured. The Gospel then is the constitution of the Kingdom of God. It is the great Fundamental Law. The Gospel itself, like the law and the constitution, is impersonal. It, itself, does not act. Just as a constitution needs a government to make itself operative and through which it may act and be interpreted, just so the Gospel needs its similar organization. The Priesthood of God is the government of the Kingdom of God. It is God's agency on earth. God uses it and recognizes it when its actions are based upon righteousness. (Doc. and Cov. 121:36.) Through revelation the Priesthood interprets the Gospel. By continuous revelation and the unbroken operation of the Priesthood through righteousness, the Gospel becomes the living word and the Kingdom of God a living growing institution, the spiritual government of men.

Compare the references cited in Genesis with those cited from the Pearl of Great Price and the Doctrine and Covenants to show how the reference in Genesis, especially those dealing with the genealogy of Adam's family, become better understood and have more purposeful meanings in the light of these other scriptures. Point out also that the scriptures in the Pearl of Great Price and the Doctrine and Covenants are available to God's Church today as a result of the restoration of the

Priesthood, and use this as an illustration of how the Priesthood functions in its dual capacity as interpreter of the Law of the Gospel, as well as the agency for the government of the church.

Questions for Teachers

1. Over what period of time were the Old Testament books written?
2. What was its language?
3. Why was it translated into the Greek?

Second Sunday, April 8, 1928

Lesson 13. The Period of Adam.

References: Pearl of Great Price, Genesis 1-5, Moses 3-6, Abraham 5-6.

The objective of this lesson through correlation with ten, eleven and twelve, is to show the importance of God's dealings with Adam and Eve in the working out of the problems of peopling the world as it had been created.

Emphasize the observance of the Sabbath Day.

Make as clear as you can that through the fall man began living the life which God had lived before, knowing good and evil, and growing as He succeeded in overcoming evil. Make the application to the boys and girls by showing how those men and women grow most who succeed best in overcoming evil.

In the event of Cain's killing Abel, make the point that the minute we leave off serving God we are subjected to the power of Satan. Give examples such as Solomon, Oliver Cowdery or some local examples if you can.

In reviewing the different points of interest occurring during the life of Adam point out that he lived and must have affected the lives of all the people up to near the time of Noah.

Questions for Teachers

1. Give three reasons why you think it necessary that men should be subject to the conflicting forces of good and evil.
2. By what process, as a general rule, does man go from the status of a good man to that of a bad?

Third Sunday, April 15, 1928

Lesson 14. The Period of Enoch

Genesis 5; P. of G. P.; Moses, chap-

ters 6 and 7; D. and C.; Index under Enoch.

The objective of this lesson and the one following is to show how God chooses righteous leaders and sustains them, and how their living is reflected in the lives of the people with whom they live and labor.

Enoch was the son of Jared and seventh from Adam.

Point out that President Grant is the seventh leader of the Church from and including Joseph Smith.

He was ordained a high priest by Adam at the age of 25. (D. and C., Sec. 107.)

Enoch was a righteous, fearless man of great faith. When first called to the work he stated he was slow of speech and otherwise not qualified. Take up the Lord's promises to him and how they were fulfilled. Show how the people among whom he labored were wicked, but that by his faith and works he won some of them from sin and lifted them through his teaching and with the help of the Lord to the highest degree of perfection that any people on this earth have ever attained.

Questions for Teachers

1. What impresses you most in your study of Enoch?

2. By what methods may we, as teachers, follow Enoch in helping to bring about the highest standards of perfection among those with whom we labor?

Fourth Sunday, April 22, 1928

Lesson 15. The Order of Enoch

References: Same as last lesson. D. and C. index under United Order. Geddes "United Order Among the Mormons." The Deseret Book Store has a few copies of the valuable work left at \$2.00 per copy.

Following out the objective as stated in the last lesson show that the United Order does not contemplate common or socialistic ownership of property, but rather individual ownership, the owners holding the property as stewards, the surplus produced over the needs of the owner and his family to go to the Church for distribution to others in other lines, or who might be in need.

Point how we would have to overcome our selfishness and desire to outdo our neighbor in the working out of such a program. Also make clear that if the plan could be established and we could overcome our selfishness how everyone would be insured everything necessary to sustain him and his family on

exactly the same plan of living as his associates.

Close by leaving with the class the high end to which we must aspire if we are to come to the same great position which Enoch and his people reached.

Questions for Teachers

1. Outline in writing with as much detail as possible, the plan of the United Order.

2. What lesser law are we living today through inability to living the law of the United Order?

Fifth Sunday, April 29, 1928

Lesson 16. The Period of Noah

References: Genesis, chapter 5-10; P. of G. P., chapter 8; Josephus, chapter 3; Heroes and Crises, Kent, page 52.

Noah lived nine-hundred fifty years. In considering this extended period of which Noah was the chief leader, as teachers, we should aim to bring out how soon after the crime of Cain the "Sons of God" went after "the daughters of men." Consider also how little effect the ministry of Enoch had upon the people in general.

1. Point out the necessity for a cleansing of the earth and show how the traditions and literature of every known people have borne out the story of the flood. Geikie says, Volume 1, page 171: "It is one of the most remarkable, and at the same time pleasing, corroborations of the early narratives of scripture, that they are found to be repeated, in substance, often with surprising exactness of detail, by the traditions and primitive records of the most widely separated countries and races. This is especially seen in the echoes of the story of the Flood, which meets us from every age and region."

Brigham Young in his discourses, page 603, says "The earth * * * has been baptized with water, and will, in the future be baptized with fire and the Holy Ghost."

(1) Compare the command to Noah that he build an ark to the command to Nephi to build a ship. B. of M., I Nephi 17-18 chapters.

In closing acquaint the class thoroughly with the family of Noah and on through the mission of each son.

Questions for Teachers

1. In what three ways did Noah demonstrate his great faith in God?

2. Why was it that the earth needed to be baptized with water?

BOOK OF MORMON DEPARTMENT

General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton*

Course "A"

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 13. The Historian Mormon.— King Benjamin's Address.

Text: The Words of Mormon; and Mosiah, Chapters 1-6.

Objective: To get the structure of the Book of Mormon clearly in the minds of the children. To teach the relation of good works to the atonement.

Suggestions on Preparation and Presentation: Special assignments may be made a ground for approaching the pupil in such a way that he can be made to feel the personal interest of the teacher. The program of oral reports to the class on special assignments will be designated hereafter as the "program," since this term is associated with such interesting and enjoyable events as these first moments of the Sunday School class period can be made. Interesting types of pupil activity such as oral reading, story telling and dramatization, stimulate pupils to extraordinary effort. This effort should be rewarded with the immediate recognition and approval of the teacher. If the teacher fails to see that a pupil has made a real effort, the edge of enthusiasm is very quickly dulled, and not only the pupil but the class may slip back to an unsatisfied and apathetic attitude. There must be real community of spirit between teacher and pupil.

One of the most satisfactory mediums for cooperation is on a project such as a tiny bit of research, or writing part of a play. Several such projects are outlined for the special assignments for this month.

As special assignments for this lesson:

(a) and (b) Go over the Chronological Chart of the Book of Mormon by George Reynolds (Deseret Book Store, \$1.10 post-paid), with two of your pupils, examining the chart carefully up to the end of the reign of King Benjamin.

Teach one of the pupils to explain clearly the significance on the chart of the three bands of color representing Lamanites, Nephites, and the people of Zarahemla; to point out that the people

of Zarahemla had had practically as long a history in the promised land as the colony of Lehi, though their history was not written; the significance of the green band for the united people of Lehi and Zarahemla. Have both pupils read with you the last paragraph of Lesson 12 (The Book of Omni) as a hint of the history to be followed the next Sunday of the colony of Zeniff.

Have the second pupil point out the date lines, 12½ years apart; the year 600 B. C.; 125 B. C. (end of king Benjamin's reign); the comparative length of time covered by the writings of Nephi, Jacob, Enos, and the other writers summarized in last Sunday's review; that the chapter we read last (The Book of Omni), covers a period of time slightly longer than the entire history of the United States from 1776 to 1928; that the small plates of Nephi cover a period almost as long as the history of America from Columbus (1492) to the present (1928).

You yourself may call attention to some of the most prominent happenings of this period of almost 400 years, which are keyed 1, 2, 8, 12, 13, 14. If one of the children undertakes to do this, it will demand considerable practice with the chart, since it must be done without hesitation or there will be a loss of interest in the class.

The pupils should practice using a pointer or ruler, and the chart can be hung slightly higher than their heads, for showing to the class. If strong pins or light nails at the right distance apart are driven into the wall, as much or as little of the length of the chart can be displayed at once as you desire.

The second pupil may point out on the chart the indication of the return of the people of Zeniff—a hint of the trend of events in the next Sunday's lesson.

You will need to order the chart a few weeks ahead.

(c) Oral reading: The introductory paragraphs in "The Words of Mormon." Unroll the chart to its full length and point out the period of the historian Mormon and his son Moroni.

(d) Oral reading of selections from King Benjamin's address—a. Beginning in Chapter 2; b. Chapter 3.

Have the class memorize two passages from King Benjamin's address:

"When ye are in the service of your fellow beings, ye are only in the service of your God," and "For how knoweth a man the master whom he hath not served and who is a stranger unto him, and is far from the thoughts and intents of his heart?"

General Assignment: Placing the text in the hands of the pupils each Sunday through the bulletins which you distribute is probably resulting in a much more general reading of the lessons and in a more critical attitude toward the way in which the teacher handles the lesson. If the teacher does not outline the lesson somewhat in detail, there is sure to be an omission of some major point worth developing and preserving in the minds of the pupils. After the "program" has given a point of contact with the lesson, the teacher should go over the main points carefully, to sharpen the definition of the word picture and to complete the lesson in a way that is practically impossible for children who are too young to analyze and systematize the textual material as the teacher can. The lesson texts are somewhat short for filling the lesson time if the teacher has not outlined his work to give a thorough presentation and an appropriate transition from the lesson through illustrations to the final application to the children's lives. If the class period seems too long, look into your preparation carefully and see if you have neglected important possibilities of the situation.

Do not forget that you are to send home to your absentees the bulletin for next Sunday's lesson.

Note: The dramatization project for April 8 should be anticipated and a pupil playwright set to work now. Give him the bulletin for April 8 and have him read the "Juvenile" helps for that week.

Second Sunday, April 8, 1928

Lesson 14. The Expedition to the Land of Lehi-Nephi.

Text: Mosiah, Chapters 7 and 8.

Suggestions on Preparation and Presentation: The episode of Zeniff going back to possess the land of his inheritance is one of the most striking in the Book of Mormon. It offers an excellent opportunity for dramatization. However, a pupil playwright will be necessary, to prepare the dialogue in a place or two. The pupil assigned this task should study carefully the style of address and speech, etc., so that the language will be uniform with the dialogue for which the Book of

Mormon itself furnishes the lines. The teacher and parents should show their interest by assisting the pupil to find passages that illustrate the habits of speech of the people. The new dialogue should be ready a week ahead, so that the assignment of roles can be made and the lines may be familiarized by the pupils who are to assume them.

An outline of the suggested dramatization is printed in the lesson bulletin.

Attention is called to the sacred nature of the material for the dramatization. The events are sufficiently stirring to sustain the interest if characterization and acting are merely suggested and not carried to extremes. The occasion should not be permitted to disrupt class discipline or be made a pretext for the introduction of an atmosphere of either light comedy or melodrama. The stage, scenery, properties, and stagecraft are all to be imaginary. A sacred drama or recital should be held in the same respect as sacred music. The teacher should check carefully on the lines and other preparations for the playlet, and by demonstrating an attitude of solicitous helpfulness become a partner in the preparation of the lines and their future interpretation.

Third Sunday, April 15, 1928

Lesson 15. Zeniff and His Colony.—The Wicked King Noah.

Text: Mosiah, Chapters 9, 10 and 11.

Objective: To teach that righteous conduct, the accompaniment of faith in the Lord, constitutes the strength of the group.

Suggestions on Preparation and Presentation:

Special Assignments: Carry on the dramatization project, as outlined in the bulletin. Have the scenes for today's lesson presented in class, and if the pupils would enjoy doing it, have the dramatization for last Sunday repeated, as the introduction to today's playlet. All of the scenes for this month may eventually be amalgamated into a single sacred drama for presentation before the school, if the enthusiasm for the story of the people of Zeniff in dramatic form continues. Only certain parts of the Book of Mormon, of course, lend themselves to such presentation without considerable writing of dialogue, and the record of Zeniff is particularly easy to dramatize on account of the conversations and speeches it contains.

General Assignment: Although the

general assignment to read the lesson bulletin may be assumed without a constant repetition of the direction to read the lesson, the great importance of carrying out this assignment must by no means be neglected.

If a pupil is to respect his Sunday School class, he must uphold its highest standards, one of the high ideals of which must be that its pupils are always prepared to report their lesson squares checked. Standards and ideals must be cherished and built up by constant attention. Ideals can never be realized that are neglected and forgotten. Neither can pupil effort be expected when it does not receive recognition and commendation. An attitude of real appreciation of every pupil's efforts, and an understanding that the teacher expects every pupil to make an effort are imperative.

If the pupils can be brought to feel that by filling in their squares regularly they are not only contributing to their own well-being but also the standing of the class, a class morale can be built up.

In order to get the neglectful pupil into the habit of reading the lesson, if the teacher has not only to reward him with recognition but to go to his home and read the lesson with him the first time in order to get him started, the effort may be worth while. When by degrees everyone gets to anticipate with pleasure reporting that he has read the lesson, the teacher's problems will be greatly decreased.

There is no servant so useful as habit, and if the pupils get into the habit of reading the general assignment, and are rewarded by the smiles and approbation of the teacher, the teacher may know that the class is with him. Make use of the devices given you to cultivate this habit in the children, so that all may attain to the respect and love for the Sunday School work that it deserves.

In the development of the lesson objective, make use of the thought problems in the bulletin.

Fourth Sunday, April 22, 1928

Lesson 16. Abinadi's Warning.

Text: Mosiah, Chapters 12-16.

Objective: To teach the importance of accepting advice and admonitions for our improvement.

Suggestions on Preparation and Presentation: The special assignments both for the class program and the recital or dramatization project will be found in the bulletin.

General Assignment: Do not omit to send home copies of the bulletin for those who are absent, especially for those who are ill, and permit a report of readings by such members of the class to be reported through the missionary pupil who takes the bulletin to them.

Discussion of the objective: We are not left by the Lord without enlightenment, precept, or example. But if when reproof or correction comes we are in the habit of being stubborn and wicked, even a prophet's warning will scarcely change us. All should cultivate feelings of personal responsibility for their own conduct and habit formation.

Illustrations and Applications: The story of the rejection of Abinadi's wonderful message by the people of King Noah finds striking parallels in the rejection of Lehi by the people in Jerusalem—immediately preceding the destruction of their city by the Babylonians—and in the rejection of Joseph Smith by the people of Missouri and Illinois.

Fifth Sunday, April 29, 1928

Lesson 17. The Events Which Followed Abinadi's Rejection.

Text: Mosiah, Chapters 17, 18 and 19.

Objective: Evil living overreaches itself.

Suggestions on Preparation and Presentation: Special assignments for both the class program, and the recital or dramatization project will be found in the bulletin.

General Assignment: Compare the average number of squares earned per pupil this month with the average number earned during the first three months. Resolve that neither inattention or neglect on your part will be permitted to allow the slump in attendance and attainment which usually comes with warmer weather to come in your class this month or next.

Special Assignments: For both class program and the project, see bulletin.

Thought problems are printed in the bulletin.

Applications to the minor faults in any of us.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows

LESSONS FOR APRIL

First Sunday, April 1, 1928

Lesson 13. Joseph's Faithful Brother, Hyrum.

Text: Leaflet, Lesson No. 13.

Objective: To teach that Hyrum had such faith in Joseph's mission that he willingly died with the prophet rather than leave him.

Supplementary References: Smith's Essentials of Church History—See Hyrum Smith in index. Documentary History of Church—See index. Jenson's Historical Record (Now out of print, but in many homes).

Suggestions on Preparation and Presentation: Bring out largely by questions, the intimate relations between Joseph and Hyrum, and that if anyone was in a position to know the truth of Joseph's story it was this brother. Then show that in spite of Joseph's warnings and pleadings the patriarch chose to die with the prophet.

Questions for Teachers

Why do you think there is no ground for the stand of some unbelievers that Hyrum was a party with Joseph in a huge deception of their followers? Why do you admire Hyrum Smith?

Second Sunday, April 8, 1928

Lesson 14. Martin Harris who saw the Angel and the Golden Records.

Text: Leaflet, Lesson 14.

Objective: To teach that when men seek diligently and faithfully to do their duty, relying upon God, he sends them the help they need at the right time.

Supplementary References: Robert's New Witness for God, Vol. II, Chaps. 15, 18 and 19. Smith's Essentials of Church History, see Martin Harris in index.

Widtsoe's Restoration of the Gospel, Chap. 20.

Documentary History of Church, see index.

Suggestions on Preparation and Presentation: Impress pupils that it was a big and hard task given to Joseph to

translate and publish the Book of Mormon. Then show how the Lord influenced Martin Harris to give aid to the prophet when most needed. Also in this and the next two lessons dwell upon the satisfaction it must have been to Joseph to have his word regarding the plates sustained by the testimony of others.

Questions for Teachers

Have you learned to rely upon God's help in the discharge of your responsibilities? Have you fully appreciated the force of the testimonies of the three and eight witnesses? If so, bear testimony of it to the children.

Third Sunday, April 15, 1928

Lesson 15. Oliver Cowdery, a Witness to the Sacred Records.

Text: Leaflet, Lesson 15.

Objective: To teach that by heavenly messengers the mighty power of the Priesthood was restored to men through the ordinations of Joseph and Oliver.

Supplementary References: Roberts' New Witness for God, Vol. II, Chaps. 15, 16 and 19. Smith's Essentials of Church History, O. Cowdery in index. Widtsoe's Restoration of the Gospel, Chap. 20. Documentary History of Church. See index.

Suggestions on Preparation and Presentation: Dwell upon the absence of any power on the earth to perform such ordinances as baptism and administration to sick. Make clear that Oliver's testimony as to the Book of Mormon and his heavenly visitations is especially remarkable when we remember that he never varied from his story even while he was out of the Church.

Questions for Teachers

What do you think of the character of Oliver Cowdery? Must he not have been a remarkable man to have been so honored of God?

Fourth Sunday, April 22, 1928

Lesson 16. David Whitmer, One of the Three Witnesses.

Text: Leaflet, Lesson 16.

Objective: To teach that by most remarkable testimonies and evidences the Lord tries to convince us and all who seek the truth that the Book of Mormon contains his message to men.

Supplementary References: Roberts' New Witness, Vol. II, Chaps. 15, 17 and 19. Smith's Essentials of Church History, D. Whitmer in index. Widsote's Restoration of the Gospel, Chap. 20. Documentary History of Church. See index.

Suggestions on Preparation and Presentation: Show that David Whitmer lived to the age of 84 years and was always highly respected in the community in which he lived and that even to death he was always true to his testimony regarding the Book of Mormon. A most interesting account of his dying testimony is found in Roberts' New Witness, Vol. II, Chap 17.

Questions for Teachers

Have you acquired a love for this book that was written by God's command, that was preserved by Him through centuries, and that was then by such miraculous means restored and attested to humanity? What is your obligation if you cannot answer affirmatively?

Fifth Sunday, April 29, 1928

Lesson 17. The Whitmer Home where the New Church was Organized.

Text: Leaflet, Lesson 17.

Objective: To teach that even as Jesus was born and lived in most humble surroundings, so his latter-day church had a very humble and inconspicuous beginning.

Supplementary References: Smith's Essentials of Church History, pp. 70 and 71 and Chap 12. Evan's One Hundred Years, Chapter 5. Documentary History of Church, Vol. I, Chaps. 7, 8 and 9.

Suggestions on Preparation and Presentation: There will be no other lesson in the course dealing specifically with the events connected with the organization of the Church. Show that to many others than the chosen witnesses to the Book of Mormon there have been given from the beginning many powerful testimonies of the truth of the Book of Mormon and of God's latter-day work, and that we can all get a very certain testimony if we seek for and live for it.

Questions for Teachers

Has each teacher acquired the kind of testimony that every missionary of the Church must get before he enjoys that spirit in his work that makes him effective and powerful for good? Does the testimony of the truth "burn" within you? See Luke 24:32.



KINDERGARTEN AND PRIMARY DEPARTMENT, OGDEN TWENTIETH WARD SUNDAY SCHOOL

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR APRIL, 1928

Preview Questions

1. What lesson do you get from Christ's treatment of the woman of Samaria?

2. (a) Explain the words of Jesus spoken to the Samaritan woman,—“The water that I shall give him shall be in him a well of water springing up into everlasting life.”

(b) How can we obtain this “living water?”

3. (a) Why are lessons 26 and 27 so applicable to our children of primary age?

(b) What step in the presentation of a lesson do you think you should especially emphasize in these two lessons?

4. Give scriptural proof that baptism by immersion is the only correct mode of baptism. (See Romans 6:3-5; Col. 2:12).

5. How can the words of Jesus (Matt. 18:1-10; Mark 10:13-16) guide us in our teaching of little children?

First Sunday, April 1, 1928

Lesson 25. The Woman of Samaria

Text: “Bible and Church History Stories.”

References: Talmage's “Jesus the Christ,” pp. 172-176; Farrar's “Life of Christ,” pp. 110-115.

Second Sunday, April 8, 1928

Lesson 26. Jesus and Nicodemus

Text: “Bible and Church History Stories.”

Reference: Talmage's “Jesus the Christ,” pp. 158-163.

Third Sunday, April 15, 1928

Lesson 27. Jesus and John Baptizing

Text: “Bible and Church History Stories.”

Reference: Talmage's “Jesus the Christ,” pp. 163-164.

Fourth Sunday, April 22, 1928

Lesson 28. Jesus Blesses Little Children

Text: “Bible and Church History Stories.”

Reference: Talmage's “Jesus the Christ,” pp. 475-485.

Fifth Sunday, April 29, 1928

Lesson 29. Mary and Martha

Texts: Luke 10:38-42; John 12:1-8; Mark 14:3-9; Matt. 26:6-13.

References: Weed's “A Life of Christ for the Young,” Chap. LVI.

Comments

“It must have been a joyful experience to our Savior to meet with one so docile and teachable as the woman by Jacob's well. The evil in her life, encouraged most likely by training and surroundings, had not wholly quenched the good. There had been in her heart thoughts of, perhaps longings for, a better life, a better guidance. And it was, it may be, with a sigh that the woman said, ‘I know that Messiah cometh; When He shall come, He will tell us all things’ (John 5:25). Here was a belief more simple and less material than the Jewish expectation. It was imperfect, very imperfect, but in the right direction. And therefore our Lord gave to the Samaritan a full revelation of His Messianism, knowing that the ‘good seed’ would not fall on barren soil.”—W. Frank Scott.

“The highest duty of man is not to attend to the body, it is to do the will of God. Whilst the body is to be used and therefore duly nourished, as the instrument of the soul in doing the divine will, and in finishing, perfecting the Father's work. Jesus had, by Jacob's well, been experiencing this satisfaction, which His soul hungered for more than meat or drink. Whilst His disciples were in the city He had been enjoying a refreshment of Spirit, which showed itself even in His physical frame—before wearied and fatigued, now glowing with inward spiritual energy.”—W. Frank Scott.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSON FOR APRIL, 1928

First Sunday, April 1, 1928

Lesson 48. The Death of Jesus

Tet: Matt. 27:22-25, 32-50, 57-60; Mark 15:1-15, 21-47; Luke 23:22-56.

Supplementary References: "Sunday Morning in the Kindergarten," p. 153; "Jesus the Christ," Talmage, chap. 35.

Objective: True greatness consists in losing self for the good of others.

Suggestions on Preparation and Presentation: This lesson should plainly show a culmination of a true life of sacrifice, of losing self for the good of others. Lead the children to see that possibly our mothers reach nearer this goal than anyone else, and that the more we do for others the happier we will be.

One example of Jesus' great love and sympathy for others is expressed in His dying words, as He hung suffering upon the cross: "Father forgive them for they know not what they do." How can the children best serve others?

Rest Exercise: Do something for somebody. Something for mother, then father, sister, brother, neighbor. Dramatize the children's suggestions.

Memory Gem: "Tis good to meet each Sabbath day:

And in His own appointed way
Partake the emblems of His death,
And thus renew our love and faith."

Suggestive Songs: "Nature's Easter Story," p. 37, Patty Hill; "The Sunshine's Message," p. 38, Patty Hill; "Easter Song," p. 10, Francis K. Thomassen, Kindergarten and Primary Songs.

Question: Show in what ways we can lose ourselves for others, and in so doing does it lessen our individuality or self respect?

Second Sunday, April 8, 1928, Easter

Lesson 49. The Resurrection

Text: Matt. 28:1-10; Luke 24:46-51.

Supplementary References: "Sunday Morning in the Kindergarten," Lesson 49; "Jesus the Christ," Talmage, pp. 681, 683, 695, 697.

Objective: If we are obedient to the laws and commandments of God, we will have life hereafter.

Suggestions on Preparation and Presentation: Study carefully the approach to

this lesson as given in "Sunday Morning in the Kindergarten." The hope of seeing our loved ones who have left us, should give us much comfort and consolation and if we live good lives as Jesus taught us, we shall have a glorious meeting with them.

Rest Exercise: To emphasize the thought of "The Awakening," dramatize Nature's awakening. The warm south wind, the falling sunbeams, the caterpillar turning into a butterfly, the bees softly humming and the mother hen scratching for worms.

Memory Gem: Same as for last Sunday.

Question: In what ways can we best show Jesus our appreciation for eternal life?

Third Sunday, April 15, 1928

The Ascension

Text: Luke 24:50-51; III Nephi, chap. 11, 12, 27; 28:13-15.

Supplementary References: Weed's "A Life of Christ for the Young," pp. 335, 339.

Objective: If we follow the example of Christ, we too, will return to Our Father in Heaven.

Suggestions on Preparation and Presentation: Jesus' great love extended to all people no matter where they were, or who they were. He taught the people on this continent, as well as those in Jerusalem. When His mission was performed He returned to His Heavenly Father. Show the picture of "The Ascension." Lead the children to see that they, too, have a mission to perform and that, to have faith, to be honest, to be cheerful, to have the true and the beautiful and to be helpful and kind to all is what Christ taught us. If we do these things we will return to Our Heavenly Father.

Rest Exercise: Sing and dramatize "Nature's Easter Story," p. 37, Patty Hill's Song Stories.

Memory Gem: Same as for last Sunday.

Fourth Sunday, April 22, 1928

Review the lessons on The Death, Resurrection and Ascension. By careful, simple questions, lead the children to tell you as much of the story as they can.

Show the pictures again. Be sure to point out the beautiful part of death, that it is just a change to a better life.

One suggestive question on each of the above lessons:

1. Why did some people want to take Jesus before Pilate, their king?
2. Why did some of Jesus' friends go back to His burial place and what did they see?
3. Where did Jesus go after He was resurrected?

Fifth Sunday, April 29, 1928

Hannah and Her Son Samuel

Text: I Samuel 1, 2, 11, 18, 21; read James 2:14-26.

Supplementary References: "Sunday Morning in the Kindergarten," Lesson 13.

Objective: We may show our appreciation for mother's love by doing only those things which please her.

Suggestions on Preparation and Presentation: This is one of the best illustrations of mother love that can be presented to children. The work Hannah did for Samuel, her loving care of him, and the sacrifice of giving him to the Lord. Emphasize Samuel's desire to show his appreciation for her great love, by doing those things that would make her happy. Have the children tell of their own

mother's love and what she does for them. Then let them tell how they show their love for her. How they can make each day a "Mother's Day."

Rest Exercise: Show pictures of children doing things for their parents, imitate them. Magazine pictures are always available. Choose appropriate ones.

New Edition of "Sunday Morning in the Kindergarten"—Pictures

Attention of our Kindergarten teachers is called to the fact that a new edition of "Sunday Morning in the Kindergarten" is now ready. This book is the reprint of the book previously used, and contains the full two years work and is rebound in a blue cloth binding.

This complete book sells for one dollar postpaid. To be used in connection with this under the direction of the Kindergarten committee has been prepared a set of pictures; fifty-eight pictures, about five by eight inches, put up in one envelope to sell for fifty cents. These pictures can be used to a great advantage in putting over to the children, the lessons which they illustrate. For the sake of more effective and better teaching, the Kindergarten teachers are urged to avail themselves of a copy of the book and a set of the pictures.

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

SUGGESTIONS FOR THIRD GRADE TEACHERS

Teachers of the third grade in some stakes are having difficulty with the third grade text-book on account of the fact that to them the lessons seem too lean. The complaint has been made that there isn't enough in the lessons to furnish material for the teacher, and that the lessons are more or less disconnected and do not seem to follow each other properly.

When the "reader" was written it was understood by the author that each child

in the class would have access to a book. For that reason the lessons were kept on a plane that would make it possible for third grade pupils to read the lessons easily. The thought was that the teacher would have the books on her desk and at the beginning of the lesson period would hand them out, one to each child, who would then proceed to use the books in the manner suggested by the teacher. The author expected the book to be used as a regular reader is used in day school.

Of course, if the teacher is the only person in the class who has access to a

book, she must tell or read the story. In either case she will find the story a bit simple and meager, consequently it will be necessary for such teachers to furnish supplementary material. In fact, even were every child to have a book, supplementary material would even then be desirable. Material that will assist such teachers will be found weekly in the Saturday evening *Deseret News*, under the caption, "Among the Workers in L. D. S. Church Education." Helps may be found in moral stories obtained in other books and magazines. No harm whatever would be done were some other text to be substituted entirely for the text suggested, provided the teacher selects the text with the idea in mind of correlating religion with the day-school work for that particular grade.

Religion class is not merely another theological class such as is found in Sunday school. It is supposed to be a class which will aid in placing the idea of God and His goodness behind the lessons taught in the day school.

To those who find it difficult to see the plan of the course it might be helpful to say that the thought behind the book is to place in the hand of the third grade child a readable story that will have as its central theme God and our relationship to Him in all of our acts. The stories are further expected to lead the child of ten or eleven to have the proper attitude towards the Bible, as a source-book of religious thought, and towards those with whom he comes in contact in the home and in the Church.

Teachers sometimes are too eager to drive home their lessons. The wise Teacher tucked His greatest teaching away in simple stories which He told to His disciples, leaving them to find the lesson themselves.

The third grade text has been used by some teachers with marked success; however, that does not prove that it will be equally successful under all conditions. The thing for the teacher to do who is finding difficulty, is to enrich the lessons with good supplementary material.

A Fort of Card-Board

In order to teach the children graphically just what a pioneer fort looked like, Mrs. Lillie Adams, supervisor of the fourth grade for Ensign stake, made of

cardboard a fort representing Old Cove Fort.

A paper soap box or other container of merchandise formed the outer walls in which had been cut the double doors at the front, the single door at the west end of the structure, and the loop-holes used by the defenders of the fort. The twelve houses inside the fort were also made of card-board with holes cut in it to represent doors and windows. The houses were even supplied with roofs.

The structure was very simple, yet no child can look upon it without knowing much about Old Cove Fort and other pioneer forts that would be difficult to convey by means of mere words.

As a change from the regular procedure, busy work of this kind might even be introduced into the regular religion classes of the lower grades. All children love to work with their hands and make things.

Immortality

There is no death. The winds of yesterday
Have fled to stir the grasses other-where.
Nothing shall die. The rose that bloomed
last May
Will wake next spring as sweet, as
subtly fair.

The ripened seed that left its withered
pod
But fell to earth to sleep beneath the
snows;
It was not dead; nay, in the plan of God
It will revive again when summer
glows.

Nothing shall die. What though the
darkness falls
Across dim eyes that gaze their last on
light!
Look up, oh heart, to where the splendid
halls
Of God's great palace shine beyond the
night.

There is no death. The flower may droop
and fade,
The ripe seed fall, the wind be hushed
to sleep;
The night will pass, and, gloriously ar-
rayed,
The day star burn above the eastern
steep.
—Will Spencer McCann, in the "Church-
man."

Children's Section



A Glimpse of Long Ago

CHAPTER 10

DELIVERANCE

As the evening story hour arrived Ned and Gertrude went in search of grandpa. Grandpa was sitting in his accustomed place by the fire, half dozing over his newspaper as the children entered. They tiptoed in, threw his paper aside, and climbed upon his knees.

"We've taken you captive, grandpa," said Ned. "We're the guards, and we are not going to set you free until you tell us about the Nephites who were in bondage."

"Well, I would not care so very much about this kind of bondage," said grandpa with a chuckle as he gave the children a hearty squeeze. "This isn't disagreeable like the burdens the Lamanites put on the Nephites."

"Did they really put burdens on them?" asked Gertrude.

"Yes," said grandpa, "when the Lamanites came upon them again they placed heavy burdens upon them and drove them as if they were animals. Great was their suffering, and often they rose up in rebellion and went to battle against their enemies. But each time they were overpowered and driven back with great loss. This made their suffering more intense, for there were now a large number of widows and orphans, and many of them suffered from hunger. So King Limhi commanded all of the men to donate a portion of their income for their support."

"Oh, grandpa, that's like our tithing and fast offerings, isn't it?" asked Gertrude.

"Very much the same," said grandpa. "Their suffering became so intense that the people came to realize that it was the fulfilment of the prophecy of the Prophet Abinadi, and began to humble themselves and pray to their Heavenly Father for deliverance."

"One day the king sent a company of men out in search of Zarahemla, in the hope that they would get help from them, but they lost their way. While wandering about they came to the ruins of a city. As they were looking about, they found the record of the people who dwelt there, engraven on plates of ore. Supposing this to be the ruins of Zarahemla, they returned to the city of Nephi to tell of the disaster and their disappointment."

"I hope it wasn't Zarahemla," said Ned. "It would be terrible for the people of Limhi to be the only Nephites among so many cruel Lamanites."

"Yes, it would," said grandpa. "Their only hope now was to humble themselves so that the Lord would bless and deliver them. One day as King Limhi and his guards were walking outside of the city, they saw some men, who they supposed to be the wicked priests who often came to the city and stole their grain. So Limhi's guards bound them and cast them into prison. Two days later they were brought before the king. When King Limhi asked them who they were, Ammon, the leader, told them they had come from Zarahemla to see the

people who had left so long ago."

"Oh, grandpa, I'll bet Heavenly Father sent them there to help those people," said Ned.

"Yes, children, that is so. The people had now become very humble. They had learned that the only way to live happily was to serve the Lord so that He would bless them in times of trial. King Limhi was very happy when he found out who these men were, and sent a message to his people requesting them to gather at the temple. You can imagine how happy the people were, too, when he told them that the Lord who led the children of Israel out of Egypt, was also going to deliver them out of bondage. Ammon talked to them and told them about the people of Zarahemla since they left. They were now very anxious to find out something about the city they had found in ruins, so they brought the records they found to Ammon."

"I wonder what people they were," said Gertrude.

"We shall learn later," said grandpa. "Now let us see how the people of Limhi were led from the city. The Nephites often gave the Lamanites wine, of which they were very fond. One night they gave the guards enough to make them so drunken they slept very soundly. Then the people gathered together their flocks and herds, and everything they wanted to take with them. When they were sure the guards were sound asleep, Gideon led them out of the back pass. After traveling many days, with Ammon and his brethren for their guides, they joined the people in the land of Zarahemla."

"What did the guards do when they awoke and found that the Nephites had escaped?" asked Ned.

"They were very angry," said grandpa, "and followed them to bring them back. But after traveling two days they got lost in the wilderness. As they were trying to find their way back

to the city of Nephi, they came across the priests of Noah, in a place they called Amulon. Here they lived with the Lamanite daughters they had stolen. The priests joined them, and they all set out together to find the city of Nephi."

"Tell us about Alma and his people," said Gertrude. "I hope the Lamanites didn't find them."

"Alma and his people lived very happily in the land of Helam, to which the Lord had led them," said grandpa. "So great was the people's love for Alma that they wanted him to be their king, but he would not. He told them that he would continue to be their leader, but it would be better for them not to have a king, for those who would reign after him might lead them into wickedness as Noah had done his people. So Alma presided as a High Priest of the Church. One day the men returned from their fields in great excitement, for an army of Lamanites were upon them."

"Heavenly Father would not let the Lamanites hurt those good people, would He, grandpa?" asked Gertrude.

"Great trials often prove to be great blessings," said grandpa. "The Lord often permits misfortune to come to His people to see if they will be true to Him and to what they know to be right. These people He chose to test. But Alma went among his people telling them that if they remembered the Lord their God, He would deliver them, so they hushed their fears and began to pray to their Heavenly Father for protection."

"Now these Lamanites were the same ones who had followed the people of Limhi, and who were trying to find their way back to the city of Nephi. They promised the people of Alma that if they would show them the way they would leave them in peace. But after Alma had shown them the way they did not keep their promise. They set guards about the land of Melam over Alma and his people, with Amulon,

one of the wicked priests, to be their ruler. Amulon knew that Alma and his people were those who had listened to the teachings of the Prophet Abinadi. So he and the guards treated them very cruelly, putting burdens upon them as they had done the people of Limhi. When they saw them praying to God for help, Amulon commanded them to stop, and placed guards to watch over them very carefully. Whoever they found calling upon God was put to death."

"The cruel, wicked things!" cried both children in one breath.

"Yes, they were cruel, said grandpa. "But they could not keep Alma's people from praying in their hearts. This they always did, and the Lord heard and answered their prayers. He softened the hearts of their enemies, and strengthened the people so that they could bear their burdens with ease. So great was their patience and their faith, that one night the Lord told them to be prepared and on the morrow He would deliver them from bondage. So the people gathered together their flocks and herds and made ready for the journey. The next morning the Lord caused a deep sleep to come upon the Lamanites, and the people hastened away from the city. After traveling twelve days in the wilderness, they, too, joined the people of Zarahemla."

"Oh, I'm glad the Nephites are all together again," said Ned.

"Now, I wonder," said grandpa, "if we haven't learned one great lesson from the experience of Zeniff and his people, that would be well to write down in our books of Memory."

"I have learned that it pays to be obedient," said Gertrude.

"Yes, that is the lesson," said grandpa. "There is none greater."

A PROTECTOR

We see where e'er we travel
That those who do the right
Have God for their protector,
Their comfort and their light.

While those who heed the tempter
Do suffer for their wrong.
The Lord does not stay with them
To bless and make them strong.

But when they have repented
And turn to Him above,
He smiles on them in mercy,
And blesses them with love.

MY GUARDIAN ANGEL

I have a guardian angel
Who watches day and night
To keep me out of mischief,
And help me to do right.

She knows just what I'm doing
Right from the time I start;
And whispers oh, so gently,
Deep down within my heart.

She tells me every minute
From morning until night,
At work, or play, or study,
If I am doing right.

And when I'm acting naughty
I know it makes her sad,
For she just whips and scolds me
Inside, when I am bad.

Then, when I'm good, she's happy.
I'm going to try to be
Right nice, and make her love me,
So she will stay with me.

(To be continued)

Boys Who "Made Good"

THE SCOUT WHO PLAYED
TRAFFIC COP

By John F. Cowan

He was trudging down the street, in his khaki shirt, cotton puttees and stiff-brimmed scout hat with the three dents in the crown. He was wondering what "good turn" he would find to do that day, as I stepped alongside of

him, and got my left foot to stepping in time with his.

"Hello, Harry!" I greeted him; he lives around the corner from me and is patrol leader to the scout troop in our Church. "What's up today?"

"Don't know yet; going to see. Got to be there by two. Got a blister, too."

"Why do you go? No idea what they want?"

"Go 'cause it's orders—blisters don't count. I've done most everything; sold Liberty bonds; distributed bills; kept the Fourth of July crowds back in line; carried suit-cases for the C. E. girls; stopped a man's artery from spouting; I—Crickets! What's wrong here?"

At the downtown street intersection ahead, the traffic was in a tangle at the busiest hour, and no traffic officer on the spot.

"Say, she's tied up in forty bow-knots," said Harry. "Why don't the cop come?"

That's what everyone was wondering. Then a portly man brushed up—the mayor. He took in the situation: his roving eye lighted on the sturdy Scout. "See here!" he snapped at Harry, "something's happened to the cop; next best thing's a Boy Scout. Snap into it and unsnarl this mess—you can do it—it's orders."

"Yes, sir," responded Harry, saluting, sober as a deacon. Orders were orders. People stared at first as they caught sight of the drab-colored youth taking the missing traffic cop's place. Then, in the matter-of-fact way of one used to doing whatever he is ordered to do, in the best way he knows, Harry began blowing his patrol-leader's whistle, and wind-milling his arms. He was perfectly cool, and master of the situation. And the tangle began to untangle. Steady, ordered streams were flowing first this way and then that, when the belated cop, arrived. The Boy Scout had made good where it took steady nerve and manly grit. He's a neighbor's boy; in our Scouts.

Dorothy's Travelogue

VII—PARIS.

Now for Paris!

It was just as wonderful and fascinating as I expected.

The day after the hilarious Fourteenth was spent in getting a bird's-eye view of the French capital from the taxi windows. I nearly fainted then and there when I caught my first glimpse of the Opera. It is a marvelous structure. I enjoyed myself immensely strolling along the Rue de



PARIS AND THE SEINE

la Paix, the Avenue de l'Opera, and trying to act natural. The streets there were very wide and clean, but the traffic was terrible. I dreaded crossing them.

That evening we visited some friends at their apartment. It was a regular artist's studio. We returned to our hotel after midnight. Before we could get in we had to arouse the doorporter. He slept so soundly that we had visions of waiting all the rest of the night in the streets of Paris.

The next day was more interesting. In the morning we visited the Louvre. The building in itself is magnificent! And the paintings!—Corot's, Leonardo's, Franz Hal's, Reynold's, Van Dyke's, Rembrandt's, and the works of thousands of others were adorning the walls. We walked through the rooms, didn't even stop to look;

yet we didn't see a third of it. We got lost once, and during our wanderings literally stumbled onto the biggest diamond in the world! One section of the museum was filled with curios from the tomb of King Tut.

After a delicious repast at a Parisian cafe, we visited the Hotel des Invalides. It is an immense building erected by Napoleon I as a home for his disabled soldiers. His tomb in the chapel was simple, beautiful and impressive. We also saw his old flags. They all looked like the least stray breath would scatter them into dust.

Thus passed our second day in Paris.

Sunday we visited the Russian church. The edifice isn't very big or elaborate, but there is a decided Eastern touch to it all. There is no organ, so a choir took its place. I never have heard such wonderful bass voices in my life! When the old priests chanted their voices fairly boomed. To us the ceremony seemed perfectly ridiculous. After the novelty wore off it became rather tiresome. There were no chairs so we "stood" it for an hour and a half. When we left it was still going strong.

After this we drove over to the

its flowers and eternal flame. There was something so sacred about it.

All of us wanted to see Paris from the top of the arch. We climbed stairs and stairs, in fact two hundred and eighty-six of the breath-taking



EIFFEL TOWER



ARC DE TRIOMPHE

Arc de Triomphe de l'Etoile." Baedeker said that it was the largest arc of its kind in the world. It wasn't a bit hard to realize. Under it was the Tomb of the Unknown Soldier, with

things. But the view was worth all the extra exertion. In the distance we could see le Tour Eiffel, le Trocadero, Notre Dame, Montmartre, in fact all Paris lay at our feet. We lingered there quite a while, partly to recuperate and partly for the inspiring panorama. We finished the forenoon by driving in the Bois de Boulogne.

When I was a little girl I used to read fairy tales relating the loves and sorrows of distressed damsels and rescuing knights. The perfect setting for those adventures is Versailles.

The immense palace housed at one time four thousand guests. The interior was rather disappointing as the furniture had all been removed. The

mural decorations were the most elaborate I have ever seen.

The hall of mirrors was exquisite. One could imagine Cinderella and her prince dancing on the polished floors and admiring their gay reflections.

We saw the "petite suite" of Marie Antoinette, and the room where Queen Victoria slept.

The gardens were of course the main



FOUNTAIN AT VERSAILLES

attraction. I shall never forget them. They covered acres and acres and acres! Statues lined the walks and every now and then we came upon a grotto, a little fountain, a marble bench. The artificial canal added greatly to the charm of the landscape. We took a most delightful ride on its mirrored surface and dreamed a little.

Perhaps the most charming nook at Versailles was the little English village where Marie Antoinette and a few select friends used to play milk-maids.

The "Grande Trianon" and "Petite Trianon" were interesting in that they sheltered at one time such famous character as Marie Antoinette, Josephine and Madame du Barry. Like the palace there was not much to be seen inside. In the stables were the royal carriages. They were just like the ones in fairy tale books, only "more so."

The sojourn at Versailles was one of the most enjoyable we were to experience. It was with real regret that we turned our backs upon a palace of kings.

The next day we strolled over the "Musée de Cluny." The collection was chiefly made up of wood carvings, porcelains, old armor, etc. One room was filled with ancient shoes. They were a revelation! I never knew such high heels were in existence. The most interesting we saw were those of Napoleon I. and Josephine. The building itself was as ancient as its treasures. There were so many interesting corners and crannies to explore—an ideal place to spend a rainy day.

In the evening we went to a regular Apache's den, just exactly like those in the movies. Artists were sketching everyone and trying to sell the un-



**HALL OF MIRRORS
Palace at Versailles**

flattering results. It was loads of fun, especially after we read the list of famous people who had been there.

This adventure closed the day. I can't understand yet why I didn't have nightmares in Paris.

(To be Continued)

How Lincoln Earned his First Dollar

The following interesting story was told by Mr. Lincoln to Mr. Seward and a few friends one evening in the Executive Mansion at Washington. The President said: "Seward, you never heard, did you, how I earned my first dollar?"

"No," rejoined Mr. Seward.

"Well," continued Mr. Lincoln,

"I belonged, you know, to what they call, down South the 'scrubs.' We had succeeded in raising, chiefly by my labor, sufficient produce, as I thought, to justify me in taking it down the river to sell.

"After much persuasion I got the consent of mother to go, and constructed a little flatboat large enough to take a barrel or two of things that we had gathered, with myself and a little bundle, down to the Southern market. A steamer was coming down the river. We have, you know, no wharves on our Western streams, and the custom was, if passengers were at any of the landings, for them to go out in a boat, the steamer stopping and taking them on board.

"I was contemplating my new flatboat, and wondering whether I could make it stronger or improve it in any particular, when two men came down to the shore in carriages with trunks, and looking at different boats singled out mine and asked, 'Who owns this?' I answered, somewhat modestly, 'I do.' 'Will

you,' said one of them, 'take us and our trunks out to the steamer?' 'Certainly,' said I. I was very glad to have the chance of earning something. I supposed that each of them would give me two or three bits. The trunks were put on my flatboat, the passengers seated themselves on the trunks, and I sculled them out to the steamboat which had stopped to take them on.

"They got on board, and I lifted up their heavy trunks and put them on deck. The steamer was about to put on steam again, when I called out that they had forgotten to pay me. Each of them took from his pocket a silver half-dollar and threw it on the floor of my boat. I could scarcely believe my eyes as I picked up the money. Gentlemen, you may think it was a very little thing, and in these days it seems to me a trifle, but it was a most important incident in my life. I could scarcely credit that I, a poor boy, had earned a dollar. The world seemed wider and fairer before me. I was a more hopeful and confident being from that time."—*Boy Life*.



Orient and Occident Photo
A haystack party on a farm on the island of Marken, Holland, where the people still wear the quaint costumes of yesteryear.



VALENTINES

Messages of love and cheer,
On this day we send,
Like Saint Valentine of old
To each absent friend

Rubber Stamp Stories

February

The next rubber stamp picture showed Cupid holding up a big heart. Jack's mother told him a story about it.

She said:

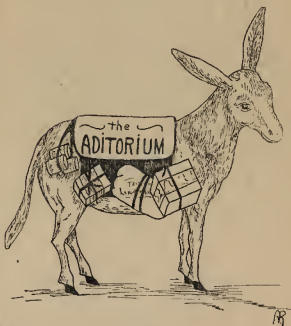
"Once there was a very good man.
He was born on the fourteenth day of
February.
He loved everybody.
He gave things to those who were
sick or poor or sad.
After a while he got old and sick
himself.
Then he couldn't go to visit his poor
friends.
So he sent messages of cheer to them.
Sometimes doves carried his mes-
sages.
After he died his friends called him
a saint.
They sent messages of love to each
other on his birthday.
Cupid was the Greek god of love, so
they put the pictures of Cupid
on their messages.
The good saint's name was Valentine.
They called their messages of love
"Valentines" after him.
Would you like to send Valentines
to your friends?"

Jack said he would love to send Valentines.

He made many Valentines and stamped the picture of Cupid on some of them.

Then he sent them to his friends.

And he learned the little rhyme that his mother made about valentines.



Hip, Hip, Hooray!
We are happy today.
If you won't go away,
The reason we'll say:

We are happy, because we have received several letters from people who like the ADITORIUM. It is nice to be liked, and have folks show their interest in you. Also they have given us suggestions. We want those, too.

We are something like the old woman who lived in a shoe, and had so many children she did not know what to do.

We have so many children, but we know what to do with them. We love them all, do our best by them, and treat them all kindly. No partiality.

No wonder they find the ADITORIUM a happy home!

Do you remember the day you rode a cockhorse to Banbury Cross to see a fair lady upon a white horse, with rings on her fingers and bells on her toes? Oh, surely, you have not forgotten. And where do you think she got all those rings? Maybe, from the jeweler, who left her and the decorations on her toes to ride alone. While he came to Utah with other rings for us. In 1862, John Daynes started a tiny log-cabin jewelry

shop. His line of jewelry was small, but his experience as a jeweler in Norwich, England, held him in good stead, for he soon became known as "President Young's Watchmaker." The business started on a small scale began to flourish.

Several moves to better quarters were necessary. Fred J. Daynes, a son, learned the trade from the ground up, and at his father's death, took over the business.

Larger quarters were again needed, and a beautiful modern four-story building at 128 South Main was purchased. Here an up-to-date jeweler's store was established and the slogan, "That buyer gains who deals with Daynes" adopted. The generations of customers in the same family, shown by the Daynes books, prove that the policy has not been in vain.

Recently, Mr. Daynes again spent a large sum putting in an entire new front on his store, one of the most artistic of its kind in America.

The fair dealing policy of the Daynes Jewelry Company, and hard work, have been responsible for the growth of one of Salt Lake's oldest institutions.

A mail order department is a feature of the service given by Daynes Jewelry Company, and a free monthly magazine can be had for the asking.

Mr. Daynes is the originator of the individual Sacrament Sets, and since the original sets were made, many improvements have been made. Several hundred wards are using Daynes Sacrament sets. A free pamphlet to those who wish one.

"JELL-WELL—ITS VALUE IN THE DIET"

It is only within the last few years that gelatine desserts have been popularized with the public as their food value has become more generally known. Nearly everybody likes flavored gelatine, particularly the children, and mothers have favored it because it can be easily prepared and because they realize in a general way that it is good for the little ones.

But now we have come to find out that gelatine is a real necessity in the diet, not as a food in itself, although it really has a certain amount of food value, but because it helps in the digestion of other foods and saves a certain amount of waste that happens when gelatine is omitted. It can truly be called a food-saver.

Hospitals long ago recognized its value and it is prominent in the diet pre-

scribed for convalescents and growing children. A patient just recovering from an illness needs every bit of nutrition that can possibly be extracted by the digestive process, and gelatine, which is the most important ingredient in Jell-Well, helps to conserve needed strength in other foods.

An eastern research institution made on animals some very interesting experiments that positively prove this interesting property of edible gelatine. A certain number of young rats were carefully weighed and put upon a diet of pure proteins for a certain length of time. An equal number of animals were also weighed and given the same diet for the same length of time—but with the addition of 5% gelatine. This test showed that the animals fed with the added gelatine gained weight considerably faster than those without it. Other experiments were made along the same lines and all of them proved that gelatine has this "foodsaving" quality beyond a scientific doubt.

In choosing a gelatine dessert, therefore, one of the most important things to consider is the purity of the gelatine it contains. The makers of Jell-well go half way around the world to secure only the finest grade of gelatine it is possible to secure. All of it used in Jell-well is made in the little town of Delft, Holland, also famous for its china, and like all of these Dutch towns is noted for its cleanliness and the thoroughness of its manufacturing methods. Then when the gelatine reaches this country, it is subjected to careful analysis by government experts before it is permitted to be used, and invariably these tests show even greater purity than our strict food laws specify.

Only the finest grade of pure sugar grown is used. In addition to this, special blends of highly concentrated fruit flavors and a natural fruit acid to give it tartness are mixed in a clean, sunlit factory in machines that are frequently scoured with boiling hot water. Jell-well is discharged from these machines onto conveyors, screened and then run into intricate packing machines without being touched by human hands. All this work is done by machinery, thousands of packages being produced each hour with a minimum amount of manual labor.

You can thus be sure that Jell-well is not only a pure food as to its original ingredients, but that it is kept in this condition from the time it is mixed until it reaches your kitchen.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Crossing the Desert in a Train

We had been traveling a long distance on the train, but had not gone through any desert lands. Today we will cross a desert, which will take all day to cross. I had heard people say that the desert was beautiful, but they didn't say what time of day it was pretty. The desert was cool in the morning, but as noon came on, it grew hot. It was so hot and sultry I could hardly breathe. It was stifling. I couldn't cool myself no matter how hard I tried. If I put my head out of the window, it would get scorched from the sun and wind. It was awful! I couldn't see anything beautiful. How could it be beautiful? There were no trees or bushes or shrubbery, except some dry and stunted weeds and mesquites. There was nothing but sand, sand as far as the eye could see. Here and there, there was a hill or a bare, rocky mountain.

Slowly, evening came on. As the sun began to set in the west, colored clouds gathered around it. Soon there was in the western sky, the most beautiful sunset that I had ever seen. It

was too beautiful for words. It looked as though Mother Nature had dropped all the paints in that part of the sky. Everyone on the train was watching it, and they watched it until the sun went down and the last color in the sky had faded. About an hour after, the moon came up. Soon the desert was flooded with the brightness of the moonlight. Everything was so clear and pretty and also nice and cool. As I was lying in my berth, I looked out upon the desert clothed in splendor and beauty. I remembered what had been said about the beautiful deserts. The evening with the sunsets and the nights with its moonlight were the beautiful times of day on the desert.

Age 14.

Minerva Sevey,
703 1st Avenue,
Salt Lake City, Utah.

My Pet

For a pet I have a pig. One day I forgot to feed him. He ran away from me. I could not find him. It was about three weeks before he came home again. I was glad to see him again. It seemed as though he had

grown quite a bit. I never forgot to feed him again.

Age 9

Eva Edwards,
Freedom, Wyoming.



BROTHER AND PET COYOTES

Photo by Ruth Nielsen

Age 12 Blue Creek, Utah

"My Only Wish"

I wish I were back on that sandy shore,
Where the seagulls fly over the beautiful sea;

Back to that beautiful home of yore,
Back where I always longed to be.
There the foaming waves dash high,
As the evening tide comes in with a roar;

Bringing back memories of the days gone by;

Even as the is washed ashore,
I think of that beautiful clashing sea,
Where, as "my only wish," I long to be.

Age 14.

Edna Taylor,
Rosamond, Calif.

Spring

Beautiful spring is coming
With blossoms red and gold
And the sun is glowing with brightness,
For the winter has gone with the cold.

The birds are singing their sweetest,
The buds are opening their leaves,
The south wind is blowing her softest,
With a rustle through the trees.

The brook is running gaily,
Over the green, mossy stones,
It is singing songs of gladness
As through the forest it roams.

Margaret Olsen,
Age 10. Garfield, Utah.

The Juvenile Instructor

The Juvenile Instructor
Is my best friend
It seems its always ready
A helping hand to lend.
To those who are unhappy
Discouraged—sort a' blue
It cheers them up and shows them
The best way through.

If my subscription wanes
I'm right there to renew.
For without its useful contents
I don't know what I'd do.
You often hear the people say,
Subscriptions are worth while,
If you subscribe be sure its to
The good old Juvenile.

Age 16, Cleone Pope,
Kiz, Utah.

Spring Tidings

Hear the rain, hear the rain,
As it patters on the ground,
It will make the spring flowers peep
From the grass, all around.

What is this I see, my dears,
Growing in the grass?
It's pretty yellow buttercups.
We'll pick them as we pass.

Hear the pretty birds a singing
In the green and leafy trees.
Smell the perfume of the flowers
As they call the busy bees.

Hear the babble of the brooklet
As it winds its merry way,
And we watch it travel onward,
But we'd gladly have it stay.

Age 12. Mary Facer,
Malad, Idaho.

Merle Rees, Croydon, Utah
J. L. Shelley, Heber, Arizona
Larcena Tvedtnes, R. No. 1, Box 173 A,
Sandy, Utah
Minerva Sevey, 703 1st Ave., Salt Lake
City, Utah
Reed Munns, Tremonton, Utah
Lindon Thompson, Tremonton, Utah

Turkey Cross-Word Puzzle

Winners:

E. Wayne Bird, Mt. Emmons, Utah
Blanch Gibson, Manassa, Colorado
Ruth Hawley, R. F. D. No. 1, Roosevelt,
Utah
Fae Hansen, Tremonton, Utah
Lucy Hodgson, Teton, Idaho
Ruth Jacobson, 2632 Knox Ave., Los
Angeles, Calif.
Lynn Kloefer, 323 S. F. St., Rupert,
Idaho
Roxy Nickerson, Grantsville, Utah
Merlynn Porter, Morgan, R. F. D., Utah
Anna Payne, Sigurd, Utah
Thea Petersen, Tremonton, Utah
Nettie Petersen, Grover, Wyo.
Cleone Pope, Kiz, Utah

Honorable Mention

Ruth Chantrill, Rexburg, Idaho
Owen Clegg, Grace, Idaho
Clell Covington, Hurricane, Utah
Rosella Fisher, North Sacramento, Calif.
Veda Fowler, Henefer, Utah
Garnet Green, McCammon, Idaho
Eva Humphreys, Sterling, Idaho
Bill Kobler, Cumberland, Wyoming
Blanche Lublin, Roosevelt, Utah
Antamish Potter, Mesquite, Nevada
Katherine Price, Samaria, Idaho
Roy Robinson, Cumberland, Wyoming
Mona A. Snyder, Park City, Utah
Edmond Stacey, Woodruff, Utah
Lelw'n Wilkinson, Cane Beds, Arizona
Merle Wilkinson, Cane Beds, Arizona
Alex Woolley, Ft. Duchesne, Utah

Tips to Youth

If youth but knew that which men for themselves must learn:

That faith in some one, or something, anchors us.

That one act does not establish a habit, but its repetition does.

That we are but a composite group of our habits.

That nothing will pay that is not right.

That "duty" means to do in the best way the thing that lies nearest.

That each succeeding day should profit from yesterday.

That only those can rule who were first taught to obey.

That the lessons of obedience must be learned in youth.

That the head should control, but the joys of living come from the heart.

That he best serves himself who first serves others.

That happiness can not be captured; it comes to us.

That nothing happens; it is brought about.

That we get from the world an equivalent for what we give to it.

That what we see in the faces of others is reflected from our own.


Then youth could appreciate that the future promises more than ever before
of that which is true and good, to contribute to the happiness of those coming
to do the world's work.—*Cincinnati Enquirer*.



The Merry Little Grig

and his Good Time

Chapter II





"SWEET, sweet!" whistled the merry little  as he ran along the road.


At the corner stood a  with four  s, and under it was a






full of water, where the





came to drink and the  s


and the  s. "Ho, ho!" cried the merry little



. "Right around that corner I shall find my Good Time!" And away he ran to the corner and

around the  and lo and behold, there was a market  standing right in the road. The 

was full of  and the  were full of  and  and  and  and , and a

market  was sitting up on the  under a big  and looking as cross as a .


"Good-day, Mr. Market-man," said the merry little .




"What makes you look so cross?" "Because," said the , "my  Dobbie is lame and my






































won't turn and my  won't go and my



and my  won't sell and I have a neat

little, sweet little  in the  at home waiting for me to bring her a new ." "Dear, dear,

this will never do!" said the merry little , and he
 threw down his  and ran and lifted up Dobbin's
, and there was a sharp  sticking in it! "Ho,
 ho!" said the merry little grig, and he took out the 
 and led  to the  and gave him a drink.
 Then he found the oil- in the  and oiled the
 wagon  , and  began to trot and the
  began to turn and the  began to go and
 the  began to laugh, and the merry little grig hop-
 ped up on the  under the big  and cried
 "Fine ! Sweet !" and the 
 came running! They bought the  and the 
 and the  and the  and the  till
 there was only one  left in the bottom of a 
 and the  gave that to the merry little grig. "I
 thank you!" said the . "Don't mention it!"
 said the merry little . "My love to
 the sweet little  in the !"
 And he threw his  over his
 shoulder, tossed his pointed Green
 high in air singing "ha, ha!" and
 away he went to find his Good Time.





Sometimes it Happens

Joe: "Is Paul a good driver?"
 Jim: "Well, when the road turns the same time he does, it's just a coincidence."

Somewhat Doubtful

Mrs. Hunt: "Dead! Dead! Dear me! Poor Mrs. McSnorter gone to join the great majority."

Mrs. Root: "Well, I wouldn't say that! She was a good woman, so far as we know!"

A Wild Suggestion

Billy's big brother came home one day with the information that a trained nurse had moved next door. After puzzling over this news for a few seconds, Billy, who had recently attended a trained animal circus, asked: "Mother, had she been a wild nurse?"—Children.

Miserable in Success

Sandy bought two tickets for a raffle and won a \$1,500 car. His friends rushed up to his home to congratulate him, but found him looking miserable as could be. "Why, mon, what's the matter wi' ye?" they asked.

"Its the second ticket. Why I ever bought it I canna imagine."

A Worthwhile Expenditure

The train had finally emerged from the blackness of a long tunnel. The conductor noticed a young couple, both of whom were apparently quite flustered, and the young woman was nervously rearranging her disheveled hair.

Thinking to put them at their ease, the conductor remarked pleasantly:

"Did you know that the tunnel we just came through cost \$12,000,000?"

"Did it?" inquired the girl. Then she added after a pause, "Well, it was worth it."—Play.

'A Painful Situation'

Man (to photographer): "Have I the pleasant expression you require?"

Photographer: "Perfectly, sir."

Man: "Then shoot quick; it hurts my face."

Oh, What a Relief

Doctor: "As I said, you've just regained consciousness after the crash. I'm Dr. Peter, and—"

Victim: "Oh! For a second you gave me a terrible shock. I thought you said you were St. Peter."

A Happy Meeting

She: "The man I marry must be brave as a lion, but not forward; handsome as Apollo, but not conceited; wise as Solomon, but meek as a lamb; a man who is kind to every woman, but loves only one."

He: "By Jove! How lucky we met!"

Medieval Courtesy

The policeman entered the restaurant and with great dignity announced to the man at the table next to ours: "Your car awaits without."

"Without what?" retorted the rather loud-mouthed gentleman.

"Without lights," said the cop. "Here's your ticket."

The Ford Memory System

"Professor Thomas was on his way home with his new Ford," reports the Plattsburg Leader, "when he thought he had forgotten something. Twice on the way home he stopped and looked over the packages in the coupe and searched his pocketbook, but finally decided he had everything with him."

"When he reached home his daughter ran out looking surprised and cried. "Why father, where's mother?"

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